

The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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TOPICS OF THE DAY.

THE SITUATION IN TURKEY AND THE DUTY OF THE UNITED STATES.

AN episode generally declared to be unprecedented in the annals of diplomacy excited the attention of the entire civilized world last week. Lord Salisbury, the British Premier, read at a public meeting a pathetic appeal from the Sultan, in which he complained of unjust imputations of insincerity on the part of Lord Salisbury and gives his "word of honor" that it is his earnest intention to carry out in full the program of reforms, conceded to Armenia. The Sultan asked Lord Salisbury to make his letter public and to let the world know that he has taken personal charge of the situation and is acting in good faith. No comment on the singular message was made by the Premier. He merely repeated that the European powers were determined to protect the Christians in Turkey, and that whatever will be done will be in accordance with the unanimous decision of the powers.

Meantime the situation in the Turkish empire is becoming critical. Asia Minor is said to be almost in a state of anarchy, and the Government seems to be powerless to restore order. Massacres of Christians and attacks upon missions are reported every day, and while the details may be inaccurate, the general truth of the accounts is not questioned. In spite of the warnings of the American Minister at Constantinople, the Turkish Government has not been able to prevent the destruction of the extensive American missionary establishment at Karpuz, Armenia, and the killing of a few hundred Armenian Christians. What the powers will do is still uncertain. There has been considerable vague talk of an occupation of Turkey, of the deposition of the Sultan, of a "mandate" to Russia by the powers to restore order in Armenia, and so forth. The United States Government is urged by the press to protest against the present situation in Turkey, on behalf not only of its own citizens, but of all Christians who are exposed to violence and injustice. Mass-meetings are being held to denounce the Turkish Government and calling upon the United States to put forth every possible effort to pro-

tect American missionaries and induce the European powers to act. It is reported from Washington that the State Department is about to demand from the Porte an indemnity for the destruction of the missionary property at Karpuz.

We append some cabled comments on the Sultan's appeal from English newspapers:

"There is a pathetic sincerity in the Sultan's combined protest and undertaking that can not fail to win the respectful sympathy of Englishmen. But if Abdul Hamid had an intelligent grasp of the situation he would know that what is needed is a strenuous exercise of individual control. If he had desired to pave the way for reforms to be executed by his Ministers he would long ago have surrounded himself with a Cabinet of a wholly different type from the one now holding office."—*The Standard, London.*

"The Sultan's unique appeal is a remarkable tribute to the influence Lord Salisbury wields in Europe. It may be doubted, however, whether His Majesty will be greatly pleased with the result. His plan has always been to profit by the dissensions and jealousies of the powers. Lord Salisbury's marked emphasis of the necessity of unanimity is not what the Sultan would like to hear."—*The Times, London.*

"The Sultan's letter is undignified and childish. It simply means that the Sultan's terror is increasing, and that he is trying to avert the blow by which Europe threatens to sever his dominions."—*The Chronicle, London.*

"The word of a professor of lying that he does not lie is not the best of all possible guaranties. While approving Lord Salisbury's language, he is to be deeply pitied for being compelled by international courtesy to refer to an inhuman despot in terms of conventional respect."—*The Daily News, London.*

Following are a few American comments on the Turkish situation and the duty of the United States:

Probably the Last Ruler of a Great Race.—"The Sultan's letter to Lord Salisbury is somewhat pathetic, as it comes from probably the last ruler of a race which has made a great figure in the world. But it indicates absolute helplessness and despair. Of course his 'word of honor' to carry out the reforms is of no value, as he has not the power, even if he has the will. Turkey is perishing for want of a decent official class more than anything else. The Mussulman peasantry are a stalwart, honest, simple-minded race, who make some of the best troops in the world when well led, but the supply of respectable officers for the army as well as for the civil service has been steadily declining for two centuries, and as it declined the boundaries of the empire have receded. . . . Lord Salisbury made some remarks after reading the letter, which, however, held out no hope of an immediate interference. In the mean time, there is but cold comfort for the



THE SULTAN OF TURKEY.

Armenians who are being massacred, in the reflection that their fate is likely, in the long run, to bring down the vengeance of heaven on their oppressors. Lord Salisbury's philosophic observations on this subject at the Lord Mayor's dinner must have sounded humorous even to a man whom the Kurds were preparing for death."—*The Evening Post, New York.*

The United States Must Speak.—"In this situation, to a degree never before approached, the public sentiment of the United States will receive attention. Not because our Government is expected to act, or can act, with any material force, but precisely because the United States is wholly without any possible political interest in the matter, and because the sentiment of our people will be accepted as the sentiment of outraged humanity. Were the governments of Europe left to the discretion of the statesmen who guide them, it is not impossible that they might do nothing. It is the power of the opinion of their people and of the whole civilized world that is moving them, and to that force America can notably contribute."—*The Times, New York.*

A European "Monroe Doctrine."—"Even the mere suggestion that the United States might interfere in the Turkish problem has been ignored by nearly all the mouthpieces of British opinion; and if any serious announcement were made to the effect that the Americans proposed to capture Constantinople, it is easy to imagine what an angry buzzing would be heard in that hornets' nest known as the London newspaper world. It requires no great stress of fancy to infer with what unanimity, indeed, all Europe would hasten to denounce and to protest against such a proposed invasion of Turkey. . . .

"The fact is that while the British press snarls or sneers at the Monroe doctrine, that very doctrine in another guise is in force in Europe to-day; and it is certainly enforced more stringently than the Monroe doctrine would be in the Western hemisphere, if the British claims were admitted in such affairs as the Venezuela boundary dispute, for example. The attempt of the United States forcibly to acquire any territory from Turkey would call forth the instant remonstrance of all Europe. It is as well to remember that fact, in considering the British protests against the Monroe doctrine."—*The Advertiser, Boston.*

More American Ships Needed in Turkish Waters.—"The United States should at present be represented in Turkish waters by at least five or six good ships, with full crews. Such a force would make a sufficiently formidable display to command the respect of the Turks, while it would be able to provide a landing party of sufficient strength to prove effective. . . . It certainly would be humiliating for Americans to have to depend for protection on the European powers where their Government has ample means in the way of naval armament to afford all necessary protection. . . .

"If there should be any question as to the intentions of the United States in sending so considerable a force, the powers could be assured that the United States had no wish to join in the coercive measures contemplated by them, nor to take any hand in the dismemberment of the Turkish Empire, the American ships being merely at hand to protect Americans and their rights and property against any and all aggressors."—*The Picayune, New Orleans.*

Investigation of the Dunraven Charges.—A strong committee has been appointed to investigate the charge of Lord Dunraven that the *Defender* won the first race through fraud. Mr. J. Pierpont Morgan is the chairman, and Mr. William C. Whitney and George L. Rives his associate committeemen. Lord Dunraven has cabled to his representative in this country that he is ready to come over and appear before the committee in order to aid the investigation. *The Evening Post* says that "there is no room to doubt that a verdict will be reached in which all honorable men on either side of the ocean can confide." *The World* rejoices that the case, which involves not only the honor of the owners of the *Defender*, but the good faith of the yacht club and the country, "is to be fully heard before a tribunal to which there can be no possible exception taken on either side of the water. The matter is one," it adds, "that should be settled beyond a peradventure, with adequate punishment at the end for whomsoever the committee may find to have been the culprit."

WAR-TALK AND TERRITORIAL EXPANSION.

WARLIKE talk by prominent public men seems to have produced a sort of reaction, and now warnings are expressed in lectures, addresses, and newspaper editorials against all attempts to foster the spirit of aggression and the love of territorial expansion. Messrs. Chandler, Lodge, and Roosevelt have been criticising the Administration for the failure to annex Hawaii and its alleged violation of the Monroe doctrine in the policy pursued toward Cuba and Venezuela; but their position is indirectly criticized even by Republican leaders. Ex-Senator Edmunds, in a recent Philadelphia address, complimented the President on his foreign policy and expressed the confident belief that he would be found to the end a safe guardian of our national interests. He declared himself strongly opposed to "the annexation of Cuba, Hawaii, Canada, or any other neighboring countries, because, once annexed, it would be only a short time until the new territories would become States, and the country would soon be governed by Senators and Congressmen living far beyond the present borders of the United States." Senator Sherman, at the end of the second volume of his "Recollections" (as appears from advance sheets) has a passage on the question of America's future which has been widely quoted as specially significant and striking. It is as follows.

"The events of the future are beyond the vision of mankind, but I hope that our people will be content with internal growth, and avoid the complications of foreign acquisitions. Our family of States is already large enough to create embarrassment in the Senate, and a republic should not hold dependent provinces or possessions. Every new acquisition will create embarrassments. Canada and Mexico as independent republics will be more valuable to the United States than if carved into additional States. The Union already embraces discordant elements enough without adding others. If my life is prolonged I will do all I can to add to the strength and prosperity of the United States, but nothing to extend its limits or to add new dangers by acquisition of foreign territory."

We append some interesting editorials dealing with the questions of war and territorial expansion:

Has the Anglo-Saxon Lost His Bearings?—"It has been predicted many times by hopeful persons that we would finally sail into a happy sea of calmness and content, where men and nations would no longer want to fight. They would, indeed, be consumed with love for each other, and they would put themselves to a great deal of cost and trouble to avoid causing the slightest affront to their fellow beings. If they had wrath they would swallow it, and if they were bilious they would take medicine. No matter how great their disposition to shoot and kill and subjugate, they would keep their disposition to themselves, and not tell other people that they had such barbarous feelings. They would turn in shame rather than confess that they were not strong enough to hold down their animal instincts, and hide their faces from the good world lest they be derided among men. The savages of Asia and Africa would fight, of course. The French and the Germans might go to war again before they would come to that high stage of civilization which had been attained by the Anglo-Saxon race; but they also would shortly see and understand the futility, the waste, and the barbarity of warfare. England and the United States had passed this foolish, childish, bestial period in their careers, and these two great Governments would stand up before all men as the patrons of peace and arbitration. Within the past two or three weeks, however, the superior Anglo-Saxon has produced as many as three war scares, and he is still at work. There is no conceivable reason why he should not produce three more at any moment, for he has suddenly forgotten that he is the type of the new life, when peace and good-will are to be the rule throughout the civilized world. He does not even seem to be an object of derision among his fellow men when he makes his barbarous proposals, but his regarded as a very patriotic person, who is aiming to uphold the 'honor' of his country and to lead his people into an era of greatness and glory. . . .

"Even the French and the Germans, who are thought to follow

war as a business and the peaceful arts and trades as a mere diversion between times, can make no such showing as this. The Anglo-Saxon is apparently on the borderland of decadence. He may soon cease to be the man of peace and the model of all the world, and may come instead to figure preeminently among races as a fighter, a killer, and a mutilator of his fellow beings. It would appear as if many persons were very much adrift. They have somehow lost their bearings on the shore and are headed backward as it were. They ought to pull their intellectual faculties together and make a final effort, if such a thing is possible, to find out exactly where they are at."—*The Telegraph (Rep.)*, Philadelphia.

The Country Itching for War.—"Ten, fifteen, or twenty years ago it was members of the Democratic Party who were constantly bringing forward some belligerent suggestion, were twisting the British lion's tail, and indulging in other buncombe proceedings; while, as the party responsible for the government of the country and the enforcement of its foreign policy, the Republican organization and the Republican leaders could be counted upon to view all issues of this kind in a dignified and conservative manner.

"It is hard to say just when the change took place, but about the first term of Mr. Cleveland a large number of swashbucklers and fire-eaters, men apparently just itching for war and praying, as it were, for a provocation, have started up in the Republican Party, and in their efforts to attract attention have out-Heroded their Democratic competitors. . . .

"The Democratic Party is now at low ebb, and yet there is not the shadow of a doubt that it would be possible for it to sweep the country next November if the present Administration simply arranged that by next May or June we should be so involved in foreign complications that a declaration of war was a national necessity. There would probably be only one Presidential election in a foreign war, for long before another four years were over the people of the country would have become heartily disgusted with themselves for having been let into such an insane act of folly. But for the time being, with the war fever at its height, with the prospect of speedy victories and a great final triumph, the people would support in an irresistible manner the Administration and the party that made itself the exponent of this assertion of so-called American rights.

"It may be said that war is an altogether impossible proceeding, and so, indeed, it should be; but if these jingoists do not mean war, but simply loud mouthings and blusterings, they are the most despicable crowd of individuals that a nation could possess, for the man who lays his hand on the hilt, but does not dare to draw the sword, is everywhere recognized as the worst species of a coward."—*The Herald (Ind.)*, Boston.

Misrepresenting the Patriotic Revival.—"There are not many Americans now who do not feel deeply that this country ought to be more manfully and honorably represented in foreign relations. It does no good to rebuke this feeling as a species of Jingoism. Level-headed men know better, and they know, too, that practically all the American people share the feeling, excepting a few who have gone daft in idolatry of President Cleveland. Americans are far from aggressive in foreign relations. They refrain from resenting injuries which almost any other nation would for honor's sake instantly resent. Consciousness of vast power makes Americans willing to pass with indifference the slights or injuries which some other nations would feel that they could not afford to ignore.

"Neither is there any strong desire with the average American, for further acquisition of territory. He feels that it is a large undertaking to govern and do justice to the country as it stands. Its territory is already so extensive, its variety of climate and of material interests so great, its diversity of race and nativity presents so many difficult problems, that the average American is not hungry to have the difficulty increased. He doubts, too, whether the addition of French Canadians, many of whom are fanatical Catholics, or of mixed races in Mexico, or turbulent and tropical antagonisms in Cuba, or of Japanese and Kanaka elements in Hawaii, would on the whole make the task of governing this great nation more easy or safe. Not blind to the advantages of this or that territory, the average American feels that the burden and risk ought in each case to be carefully weighed; and we have about territory enough already and difficulties enough to overcome, and that it is generally safe to let well alone. . . .

"That this has been the actual temper of the American people

everybody knows who has understood it in the least. The people, at home or abroad who have imagined that there was any greed for territorial acquisition, or any desire to shape foreign policy in order to command larger commerce, really know nothing about the people they misrepresent. The truth is that this growing indifference to all things foreign had gone so far, had become to such an extent a chronic disease of Americans, that Clevelandism became possible. But for that disease, no Executive dishonoring the Nation as President Cleveland has done would be tolerated by a patriotic Congress or people. But it seems to be his mission to be both poison and antidote; to embody in its most repulsive form the evil spirit of indifference to national interests and honor, and thereby to rekindle the flame of patriotic feeling. For there is unmistakably far more deep feeling than there was three years ago about the treatment of Americans abroad, about the maintenance of American rights in foreign lands, about the nation's interests in Asiatic or South American or European commerce. In short, President Cleveland has succeeded in embodying so distinctly the absence of patriotic feeling and interest that he has made Americans ashamed of it."—*The Tribune (Rep.)*, New York.

Some Causes of the Militant Wave.—"What is the occasion for all this militant insanity we do not know. Some of it is probably due to the fact that a generation has elapsed since we have had a war, and its unspeakable horrors are largely forgotten. At the same time the survivors of the war and the historians never tire of fighting the battles over again on paper, and probably an itching for military glory has been aroused. The fraternizations between the Blue and the Gray upon the battlefields of the Civil War have contributed to that effect. Ostensibly these fraternizations have been victories of peace; they show the subsidence of the animosities of the war period. But in fact all of them have been glorifications of military prowess; they have been adorations of the Man on Horseback, and they never occur without eloquent descriptions of how the Blue and the Gray would unite to thrash the Red or the White or some other foreign uniform. Perhaps the epidemic of Napoleonic literature has done something to stimulate this craving for arms.

"Undoubtedly the reconstruction of the navy has done much in this direction. It is a proper thing that the United States should have a navy, and that it should be an efficient one. There is no necessary connection between a reasonable naval policy and jingoism, but unquestionably the naval officers are impatient to use their new fighting-machines, and the people have been reading about the new ships and the new guns and the new armor until they have begun to catch the infection from the naval officers.

"The artificial patriotism being carefully worked up at the present time has contributed to the same end. This rage for displaying the flag in season and out of season, this remarkable fashion of hanging the flag over every schoolhouse and of giving boys military drill, and this passion for tracing one's ancestry to somebody who fought in the Revolutionary War or the War of 1812, or at least against the French and Indians, all help to create a false spirit of militarism. . . .

"And, finally, some of this war talk finds its basis in commercial competition. Patriotism is a controlling passion with Americans; it does not need hot-house cultivation; it has never been deficient in a willingness to fight when there was occasion for it. To create a spirit of belligerency, and to incite hatred to foreigners, is about the worst service an American public man or newspaper can render to the people of the United States."—*The Journal of Commerce*, New York.

A Regular Jingo Campaign Probable.—"The campaign of 1896, it begins to seem likely, may be waged on neither the tariff nor the currency issue, but on the question of our foreign relations. It begins to look like a regular jingo campaign, in which patriotism will be on top, and war-clouds will darken the horizon. Every generation seems to hanker after a war experience of some kind. It has been thirty years since the Civil War ended, and the fever for fighting somebody begins to rise again. . . . Therefore, prepare for war—not war on the actual field of carnage perhaps, but on the hustings pitiless and vociferous war. There is no use in talking, we must fight somebody for some reason or other. Who it shall be, or what the reason may be, is of no consequence. Italy will do, or Spain will do, or England will do for an opponent. The main point is war; with the thunder of battle

rolling (on the stump), and the blood flowing to the horses' bridle reins (in newspaper editorials), and the clash of steel (pens) upon steel (pens) heard afar. Watch the newspapers nowadays, especially the Republican papers, and you can almost see the war-cloud advancing."—*The Voice (Proh.)*, New York.

Eminent Statesmen vs. Swashbucklers.—"That is a happy coincidence by which two such eminent Republicans as ex-Senator Edmunds and Senator Sherman have, unknown to each other but almost at the same moment, solemnly warned the American people against the dangers into which the swashbuckling jingoes would lead the country, and especially against the sometimes strongly urged policy of territorial expansion. . . . It is safe to say that their opinions in this matter are also those of the great majority of the sober and thoughtful people of the land; and it may be hoped that the active leaders of the Republican Party, who in a little more than two years seem likely to come into full control of the National Government, are not so self-sufficient and rash as to be indifferent to the restraining advice which these two venerable leaders of the older school unite to proffer."—*The Journal (Ind.)*, Providence.

BISHOP DOANE ON THE SALOON.

A STRIKING view of the liquor question, which has awakened considerable comment, was taken by Bishop Doane, of Albany, in his recent address at the Episcopal diocesan convention. Insisting on the need of taking the saloon out of politics, Bishop Doane declared himself in favor of abandoning entirely the license system and the special features of excise legislation and placing the traffic on the same legal basis with other forms of traffic, subject as they are to the operation of the penal code. The State, according to the Bishop, ought to leave the sale of liquor to be governed by the ordinary laws of supply and demand, and refrain from exercising "any special control over the traffic other than that which it exercises over the sale of other things." The law should prohibit drunkenness, selling liquor to minors, violation of Sunday, etc., but apart from such restrictions of a general nature, "beer and spirits and wines are articles of commerce in the same way that bread and butter and beef are," and should be left to the operation of trade laws. Bishop Doane believes that free trade in liquor would not lead to an increase in the number of saloons, while, on the other hand, saloons would cease to be centers of political influence, as liquor dealers would no longer need to exert political influence for their protection against special legislation.

These ideas have been approved in some quarters, but a number of newspapers have severely attacked the Bishop for his "revolutionary position." A few comments are given below:

Not a Solution of the Sunday Question.—"Of course, these views of Bishop Doane are not novel, but it is novel that they should be adopted by a high dignitary of the church and declared so conspicuously. They will excite the more attention and provoke the more discussion because they are uttered at a time when the liquor question is about to receive the special consideration of the whole Episcopal pulpit.

"Undoubtedly the liquor trade enjoys special advantages under our present excise laws. The system of license tends to the restriction of competition. It is not a trade into which every one is free to enter. A liquor dealer must obtain the special privilege of a license and consequently he enjoys peculiar protection against competition in his business. In return, he subjects himself to special legal regulations. He is under the special guardianship of the law, and hence his interest is directly concerned in the character of the law relating to him. He becomes, perforce, a politician for self-protection. Inasmuch as the law surrounds him with special restrictions, he naturally seeks to obtain compensation for them in legislation extending his special privileges. He wants his peculiar business to be particularly exempted from the operation of the law forbidding trade generally on Sunday, and in this demand he is supported by the large part of the community who want to buy his beverages on that day. Accordingly, he becomes prominent in politics, and political

parties may be tempted to gain his favor by conceding his demands. . . .

"So far as the liquor dealers themselves are concerned, the Sunday question would be settled finally by Bishop Doane's plan of treatment; but the demand for Sunday beer and spirits is not satisfied by it. It is not because the saloon-keepers want to open that the opposition to the Sunday-closing law is so powerful in politics; it is because so great a part of the people want the saloons open for their own convenience. They want the saloons open so that they can satisfy their appetite for drink, not in order that the saloon-keepers may make money. But if the church takes the ground held by Bishop Doane, it will occupy a strong position from which to attack the advocates of Sunday liquor. By conceding to the liquor trade a free field during the week as a proper and legitimate trade, it will have the more reason to demand that like other business it shall be made subject to the Sunday laws."—*The Sun (Dem.)*, New York.

Against the Consensus of Civilized Opinion.—"There is remarkable unanimity of opinion throughout the entire country, and, for that matter, the entire civilized world, that the liquor traffic must not be left to the law of supply and demand, the same as ordinary articles of merchandise. The area of prohibition, except on the Local-Option plan, is narrowing, rather than widening, but in all countries where a regular governmental system prevails some sort of surveillance is maintained over the sale of intoxicating drinks. Such surveillance is a part of the general constabulary policy. Everybody knows that a great deal of crime is traceable to drink. The man who goes to a lunch counter and consumes too much bread and butter and beef may do himself a more serious injury, possibly, than he would if he drank too much whisky at a bar, but gluttony, unlike drunkenness, is not a menace to the peace of society. The man who puts an enemy in his stomach to steal away his digestion sins against himself; the man who puts an enemy in his brains to steal away his reason and make him temporarily insane is liable to commit almost any offense on the calendar of crime. Then, again, unless a special surveillance is maintained over saloons, some of them are liable to become dens of thieves and haunts of vice. But it is not necessary to dwell on the subject. Fortunately there is no real danger that the Bishop's advice will be followed in the legislation, or unlegislation, rather, of his own or any other State. The Legislature of New York will soon meet at Albany, but it will not put itself under the episcopate of William Crosswell Doane."—*The Inter Ocean (Rep.)*, Chicago.

Government Interference the Cause of the Mischief.—"It is a remarkable fact that all over the world the evils of the liquor traffic are manifest in proportion to the degree to which government interferes with its freedom. The only countries in which those evils are reduced to a minimum, or entirely absent, are those in which the trade in liquor is treated precisely as trades in other merchandise. In New York city, where the liquor trade had practically seized entire control of the government and had come to wield a potent influence at the state capital, an object-lesson on the subject has been taught which the dullest mind should be able to comprehend. . . .

"Is it not obvious that where government imposes special burdens or regulations upon any class of citizens, that class will seek political power with more energy than any other, make more sacrifices to secure it, and come, therefore, in course of time to be more largely represented in office than any other? Is not this the real reason why, in this country, as well as in England, liquor-dealer and small politician are almost synonymous terms? . . .

"It is also apparent that the legislative interference with the liquor traffic largely increases the number of saloons. In forcing the liquor-dealer to become an always active politician, it makes the saloon a political center and a source of political power. This, in turn, gives the saloon a value extraneous to the liquor business proper, and attracts the small politician to that trade for other reasons than the mere sale of drink. Hundreds of saloons would disappear if they were deprived of the trade which comes to them because of their character of small political centers, and hundreds of saloon-keepers would go out of the business if they were deprived of the political influence which enables them to eke out the profits derived directly from the liquor trade."—*The Tribune (Rep.)*, Detroit.

Exceptions Fatal to the Argument.—"Bishop Doane has perceived the harmfulness of the Prohibitionist idea that the only

preventive of drunkenness is to be found in the removal of temptation. But he is so flagrantly inconsistent in his own recommendations for reform that even Miss Willard's scheme will stand the test of logic better than his. . . . You can not run with the hare and hunt with the hounds. If alcoholics are subject to the laws that govern bread and beef those laws are as effective in the neighborhood of schools and churches as in other places, and are not inoperative even on the 'Lord's day.' The exceptions give away the whole case.

"The trouble with Bishop Doane is that he would do away with restrictive measures as applied to the preservation of the public peace and would retain them as applied to certain institutions in which he happens to be interested. Drunkenness is largely a matter of personal deficiency, and the classifiers of our State laws had the right idea in grouping together 'lunatics, idiots, drunkards, and spendthrifts.' The idea that any one of these unfortunate classes could be removed by prohibitive laws is utterly false. But even this idea is more tenable than Bishop Doane's. The ripened opinion of even the most sordidly commercial thought of the age will no longer indorse the Bishop's idea that the saloon is in the same category with the store."—*The Journal (Rep.)*, Chicago.

"The same argument applies to vice, and yet the good Bishop would protest most energetically against an abrogation of the prohibition placed upon immoral traffic. The change which he suggests would necessitate the recasting of the whole revenue system, and would relieve the liquor business of burdens without conferring corresponding advantages. The big profits will continue to be a strong inducement to engage in it, and the removal of restrictions would result in a multiplication of drinking establishments."—*The Herald (Ind.)*, Baltimore.

"In a general way the liquor question is a moral question, and it will in the end be settled, if at all, by moral means. Making men virtuous by enactment has never succeeded yet. Even if abolishing the license system be a dangerous experiment, the plan of promoting temperance by conferring the right to sell wine and beer only at a small fee, while the right to sell liquors is dispensed more sparingly at a large fee, is an experiment full of promise, and one that real friends of temperance do ill to oppose."—*The Journal (Ind.)*, Providence.

Continued Exports of Gold.—Treasury officials are said to be in a state of anxiety on account of the large exports of gold last week. The withdrawals from the Treasury aggregated \$7,350,000, and on Saturday the gold reserve was reduced to \$82,330,000. No preparations for another bond issue are reported, and it is generally believed that the responsibility of providing some means for replenishing the gold reserve will be placed upon Congress by the President's message. Meanwhile Secretary Carlisle has ordered the acceptance at sub-treasuries of light-weight gold coins at their actual value, the freight charges both ways to be paid by the Government. Various causes



HE DOES NOT GROW FAT.

—*The Inter Ocean*, Chicago.

are assigned for the unexpected outflow of gold. The Eastern troubles, the liquidation of the Kafir mining speculation, the small exports of American cotton, etc., are among the chief ones.

THE football player lost a leg.
An arm, his face in part;
But they ne'er repined in the grand stand there
Till they saw him losing heart.

—*The Tribune*, Detroit.

IMPORTANT DECISION AGAINST TRUSTS.

A MOVEMENT against several trusts is anticipated by the press as the result of a decision made by Attorney-General Hancock of New York. It is reported that the attorney-generals of four States, Massachusetts, Pennsylvania, Missouri, and Iowa, are examining the case with the view of proceeding against combinations operating in their respective jurisdictions. The decision is against the American Tobacco Company, and was rendered upon the applications of a firm for permission to bring suit against the former in the name of the people of New York, the charge being that it is an unlawful trust organized under the laws of a foreign state (New Jersey) and doing business in a way contrary to the New York statutes. The attorney-general, in granting the application, holds that any foreign corporation doing business in New York is amenable to the laws of the State equally with a domestic corporation, and that its certificate may be withdrawn upon conviction of illegality. It appears that the Tobacco Company, which is said to control ninety per cent. of the cigarette trade in the country, does not permit dealers who handle its goods to sell the brands of any other company. Referring to this restriction and the bearing upon it of the New York anti-trust law, the attorney-general says:

"In my judgment, a corporation doing business in this State and having substantial control of the market ought not to be permitted to impose as a general prerequisite upon the purchasers of its commodities, whether designated as agents or not, that they shall obtain goods from no other source. The enforcement of such a condition must necessarily operate as a restraint of trade and prevent competition. The purchaser who deals in the merchandise of the corporation enforcing the restriction is prevented from selling the wares of any other manufacturer, and, on the other hand, his customers must take the goods furnished by the party exacting obedience to the demand, or go elsewhere to make their purchases. To carry out such a rule to its logical sequence would enable the wealthy corporation which has obtained a monopoly of the market to continue the monopoly and to drive out of business poorer and less fortunate competitors. The purchaser under such an arrangement and contract has really been made a party to a scheme which has a tendency to give control of a market to the vendor to the exclusion of all competitors.

"I think such a method of transacting business under the circumstances disclosed is against public policy, and would not receive the approval of the courts of the State in the case of a domestic corporation. Why, then, should it be permitted in a foreign corporation? Its certificate of authority to do business in this State is granted upon the understanding that the business shall be such as may be carried on by a company incorporated under our laws, and in accordance with the laws and public policy of the State; and the foreign corporation that has filed the proper papers and received its certificate is accorded the same but no greater rights than domestic corporation."

It is believed that the attorney-general will promptly bring suit to deprive the Tobacco Company of the license to do business in New York. The *New York Journal of Commerce*, which is persistently fighting trusts, says of the decision:

"It would be difficult to exaggerate the importance of the decision which has been reached by Attorney-General Hancock to begin an action in the name of the people of the State against the American Tobacco Company to restrain it from doing business in New York. The methods of the tobacco company, commonly known as the Cigarette Trust, are similar to those of the other great monopolistic combinations organized in another State and doing business in this one under a certificate granted by the Secretary of State in virtue of the comity usually recognized in the case of foreign corporations. If the tobacco company's way of doing business in New York is in contravention of the laws of the State, so is that of the American Sugar Refining Company and other more or less despotic monopolies similarly organized and conducted. On the fate of the action against the tobacco company must depend the continued existence in this State of foreign corporations that abuse the protection of its laws to effect a restraint of trade which these laws forbid. If the certificate

procured by one trust from the Secretary of State be 'vacated, annulled, and set aside' for the reason set forth in the petition to which the attorney-general has just acceded, the same action must follow in the case of the others doing business in the same illegal manner, under like authorization. That would mean not only an end to trust methods in the State of New York but would seal their doom throughout the United States. For, apart from the certainty that the action of this State would be followed in all the commercial commonwealths of the Union, exclusion from New York would be fatal to the existence of any of the great manufacturing and trading monopolies. A well-directed blow here is a blow at the very heart of the whole pestilent system. . . .

"The fight against the trusts may be a long one and it is certain to be stubbornly contested, but it is some satisfaction to know that the arsenal of legal weapons against them is so well stocked, and that for the wielding of these weapons there are available strong and incorruptible men."

RADICAL VIEWS OF ANOTHER CHICAGO UNIVERSITY PROFESSOR.

NEW evidence in regard to the much-discussed question of the "freedom of teaching" in the University of Chicago is found by many in a significant article contributed to the official organ of the University by Prof. Albion W. Small, the head of the department of sociology to which Professor Bemis belonged prior to his recent withdrawal. The article deals with the question of social reform and takes such radical ground that to many it appears as evidence that the University could not have taken exception to the milder views expressed by Professor Bemis. "Private business is a public trust," is the proposition laid down and defended by Professor Small, while the present order is condemned by him as violative of the "primal law of mutualism." The opening paragraphs are as follows:

"There is strife in every civilized country to-day between men who declare that justice demands social reorganization, and men who maintain that the present order is essentially good. Neither of these parties is wholly right or wholly wrong. To a certain extent social order is deliberately invented as the expression of men's intelligence about social needs. Until human needs become stationary and invariable it can hardly be expected that knowledge about perfect methods will quite catch up with the demand. Assertions about perfect systems of social order are meanwhile largely gratuitous. We may nevertheless look in the direction of improvement by taking account of any neglected factor in the problem of social arrangement.

"Without inquiring now what further tests are necessary, I shall point out two principles which men must learn to apply more precisely before there can be approximately stable social order. The present social system, or the reorganizations that may follow each other in its place, will be justified or condemned according to their success in providing for at least these two postulates of human association."

The first principle is "the essential similarity of all human beings in capacity for happiness." Is this principle realized at present? Professor Small answers:

"Few people in a democratic country venture to-day to put a different doctrine in plain words; but democratic institutions are still so crude that it is impossible to analyze the social situation, and to conclude that democratic principles, as thus far realized, exhibit the final type of society, without basing the inference in part upon tacit denial of the similarity just claimed. We are getting familiar with differences of social conditions which can be contemplated tranquilly only on the implied presumption that some of us are made from finer clay than the rest.

"We accuse ourselves of no fault when we decline to provide for our domestic animals the same kind of intellectual and moral or even physical advantages which we secure for our sons and daughters. We assume that the wants and capacities of puppies and kittens are radically different from those of children, and we act accordingly. But some of us are in conditions so different from those surrounding many of our fellows that equanimity in

view of the situation can be justified only by resort to a similar presumption with reference to them.

"Residents in every large city know that thousands of children are growing up in their vicinity in a physical environment unfit for cattle. These thousands see nothing of the ordinary refinements of family life. They are almost entire strangers to primary education. They remain outside the pale of moral and religious influence and they presently recruit the army of the unemployed. They prey peacefully or violently upon the industry and the morality of the community, and sooner or later they fill the workhouse, the jail, the charity hospital, and the potter's field.

"It is not this large class alone which gives ocular proof that, whatever be the creed of men or of schools or of churches our civilization does not believe in the essential similarity of all normal human beings in potency of happiness. Millions of earnest and honest men are to-day doing their part of the world's work as well as they can, living within their income, trying to save something for a rainy day, but absolutely without guaranty of a chance to earn a living if others should take their present place."

Professor Small does not believe that the rich are growing richer and the poor poorer. The social wrongs of which he complains are of a different character. We quote again:

"We are passing through a social transition in which the power of a few men to control opportunities for employment is enormous, and the liberty of many men to defy the caprice of employers is correspondingly reduced. From the standpoint of a right-thinking and of a right-feeling man such contrast is intolerable. So far as it exists in any class of cases, it means nothing else than the subversion of the freedom of the dependent parties, and their retrogression into a unique and refined order of servitude. It is possible to consider such relationship a permanent feature of human society only on the assumption that the exercise of freedom, which is necessary to some men, is no part of the natural function of other men. . . .

"The vulnerable point in our present society is not its permission of large wealth to some of its members, but its maintenance of institutions which, in the last analysis, make some men's opportunity to work for wealth under any conditions dependent upon the arbitrary will of other men.

"In so far as agitators for social changes squint toward the notion of equal reward for unequal work, or equal division of the products of industry, they seem to me covetous not only of the impossible, but of the unjust, the unreasonable, and consequently of the altogether undesirable. So long as men contend for such extravagances the real vice of our civilization will be obscured. A social system which incorporates the assumption that a portion of society may righteously monopolize the productive forces of nature, so that other men must ask the permission of the monopolists to draw on the resources of nature, practically denies to the unprivileged class not merely a rightful share of goods, but an intrinsic claim to any share at all. In other words it establishes at least two castes among men, the caste of the propertied and the caste of the pauperized."

Summing up his argument on this point, Professor Small defines the social problem as being "how to socialize ourselves to such degree that, without bankrupting all, each may have a secure lien upon a minimum share of nature's endowment for satisfying common human wants." Proceeding to discuss the second fundamental principle of right society, viz., that private business, like public office, is a public trust, Professor Small says:

"The fundamental assumption upon which civilized society rests is that each member of society is doing something to make the general conditions of life easier for society as a whole. If there were no such thing as society this would not be the case. If the world were divided up among a population of hermits, each home would practically be a world by itself, having nothing to do with other homes. Since the world is the home of people who have complicated dealings with each other, it has come to pass that each gets tolerated by the other in seeking his own personal ends solely upon the implied condition that each will be an agent to do some sort of work for his fellows."

But this principle is not fully carried out in our society. Successful and arrogant individualism, says Professor Small, defies

this law of mutualism and claims the right to disregard the common welfare. He continues:

"The fundamental grievance of classes against other classes in modern society is that the supposed offenders are violators of this primal law of reciprocity. Criticisms of institutions or of the persons operating them resolve themselves into charges that whereas the parties in question are presumed to be useful social agencies, they are in reality using their social office for the subordination of public weal to private gain. This is at bottom the charge of the dissatisfied proletariat of all classes against employers, capitalists, corporations, trusts, monopolies, legislators and administrators. This is also in large part the implied countercharge against organized labor. The most serious count in the wage-earner's indictment of other classes is not primarily that these classes draw too much pay, but that they are not doing the work that their revenues are supposed to represent. They are exploiting their fellows instead of serving them. The question of the amount of pay which the alleged delinquents should draw, if their presumed service were actually performed, is logically a secondary consideration. The just grievance of the poor man is not so much that another man's income is a thousand, or ten thousand, or a million a year, as that either figure is more than its possessor earns."

Professor Small believes that organizers, capitalists, and all men who render service are entitled to rewards corresponding to the value of their work for society, but he believes that it is senseless to make ourselves "perpetually tributary to the unborn heirs" of original benefactors. He is confident that "the time will come when men will perceive that it is as monstrous for a father to bequeath to his son a controlling interest in a factory or a railroad, as it would now appear for a President of the United States to offer his daughter the city of New York as a dowry."

Professor Small says that in order to expose existing evils it is not necessary to know the whole process by which the present order may be changed into a rational and equitable one, and he concludes as follows:

"It is both weak and wrong to refuse recognition of a principle on the ground that we can not foresee the method of its application. Right thought and right feeling make right action easier. The most dismal and impotent pessimism is the hopelessness that dares not admit the need of change. Adoption of the principles just cited into commanding rank in our standards of social action will assure steady approach to more worthy conditions. The details of progressive adjustment must come from experiments, just as in the case of improvements in printing-presses or in dynamos."

Secretary Carlisle's New York Speech.—At the annual dinner of the New York Chamber of Commerce last week, Secretary Carlisle delivered an address on the currency question. He repeated and elaborated the arguments advanced in his Boston address last month. He advocated the retirement of the greenbacks and a bank currency. Toward the end, the Secretary protested against any further "vague and indefinite declarations" on the currency by the great party organizations, and hoped that there would be no more ambiguous phrases and irreconcilable clauses in platforms and public utterances. A number of newspapers criticize Mr. Carlisle for neglecting to discuss more practical questions, such as the means of replenishing the gold reserve and increasing the revenues of the Treasury. *The Sun* (Dem.) says: "What the Chamber of Commerce and the rest of the country wanted to hear from Mr. Carlisle was a clear and definite statement of the means, if any, whereby the Administration proposes to fill the gaping holes made in the Treasury by a tariff for bunco only. How do Mr. Cleveland and Mr. Carlisle expect to make up the deficit? What devices for raising revenue have they got in their heads? Where and how are they going to get the money to pay the expenses of the Government, economically or otherwise administered? Mr. Carlisle sedulously avoided giving any information as to the points in regard to which information is needed. His speech was as timely and filling as a last year's almanac."

TO JINGOES: The ship of state is not merely a war-ship.—*The News, Galveston.*

TO CURB THE PRESIDENT'S POWERS.

RECENT attacks on the foreign policy of the Administration lend point to a comprehensive program of political reform formulated by Mr. James M. Ashley, an old-time Republican, who, as governor and Congressman, figured prominently in national politics during the stirring times of the Civil War. Mr. Ashley believes that the present division of power between the legislature and the executive branches of our Government is wrong in principle and mischievous in practice, in that it makes the President too much of a legislator and deprives Congress of powers which it ought to possess. He also believes that the electoral machinery by which Presidents are chosen is a stumbling-block to progress, which, if not removed, threatens to produce revolution and bitter strife. Writing in *The Arena* (November), Mr. Ashley proposes the following amendments to the Constitution of the United States:



JAMES M. ASHLEY.

"We demand such an amendment of the national Constitution as shall secure to each duly qualified voter in the United States the right to cast one ballot direct for the nomination and for the election of President of the United States, and that the person so elected shall be ineligible for reelection.

"We demand that the office of Vice-President be abolished.

"We demand a modification of the veto power as now conferred by the Constitution on the President.

"This modification shall authorize him to return with his objections to the house in which it originated any bill or resolution passed by Congress. But if after its reconsideration it shall again be passed by a majority of all the members in each House (to which the Senate and House is entitled), it shall become a law, the President's objections to the contrary notwithstanding.

"We demand a modification of the President's power of appointment to civil office, and that said appointees shall not be removed without cause.

"We demand that the Constitution be so amended that United States Senators shall be nominated and elected by ballot by direct vote of the duly qualified electors in each State.

"We demand that Representatives in Congress shall be nominated and elected by direct ballot, in all States having two or more members, in such manner as shall secure proportional representation to the duly qualified voters in such States."

The results of the adoption of such changes are stated by Mr. Ashley as follows:

"Congress becomes the sole law-making power, without Presidential intervention; and to the House of Representatives, chosen by the direct vote of the people, must be submitted for official action all questions of home government and all matters touching our foreign relations with the great governments of the world.

"The Committee of Ways and Means would be the official organ of the House for the preparation and presenting to it of all bills on the tariff, and for internal revenue taxation. Other appropriate committees would be duly organized and charged with the preparation of all subjects of legislation, whether that of coining money (gold and silver) and fixing the value thereof, or of continuing or discontinuing national banks, all questions in con-

nection with interstate commerce and the adjustment of labor controversies, and of excluding contract laborers by restricting immigration and providing against fraudulent and undesirable naturalization, and so on to the end of the chapter.

"The subject of the enforcement of the 'Monroe doctrine' in its letter and spirit would be in special charge of the Committee on Foreign Affairs, and the President and Secretary of State would be authorized to move officially only as directed by a majority of the House of Representatives. If the voters of the nation could have thus spoken through the House of Representatives, the Nicaragua incident would probably not have happened. In any event, it would not have been tolerated without vigorous protest, and official notice would have been given to call a halt."

A President elected under such conditions could not assume, in Mr. Ashley's view, "the prerogatives which nearly all our Presidents have assumed in the past fifty years, by defiantly using and abusing the veto power and the appointing power." Such a President would of necessity be "an American," and he would have neither motive nor excuse for betraying the people or their representatives. Mr. Ashley is confident that the impending political advance must be made along the lines indicated by him, and he reviews at length certain chapters of our political history to show that great injustice has often resulted from the alleged imperfections of our present system.

PLUTOCRACY AND PATERNALISM.

WE hear and read a great deal about the dangers of plutocracy, and we also hear much about the evils of paternalism. As a rule, those who are alarmed at the latter see nothing in the talk about the former, while those who warn us against plutocracy scoff at the cry of "paternalism." Is the country really between the devil of State despotism and the deep sea of the almighty dollar? Prof. Lester F. Ward, in *The Forum*, attempts to analyze the current notions regarding wealth and government and distinguish between real and imaginary evils or dangers. So far as "plutocracy" is applied simply to the accumulation of wealth in the hands of individuals and the normal influence of that wealth, Professor Ward dismisses the indictment as worthless. Wealth has done and in doing incalculable service to society, and will continue to be useful. The transmission of immense fortunes to idle heirs is injurious, but a wise limitation of inheritance would easily afford a remedy. As to the vague objections to paternalism, Professor Ward says that it is merely used to excite prejudice against proper extension of state functions and undeserving of serious attention. We quote the passage which follows this affirmation:

"Are there, then, no dangerous or deleterious tendencies in modern society? There certainly are such, and they may be said to be in the direction of both plutocracy and paternalism, giving to these terms not a literal, but a real or scientific meaning, as denoting respectively the too great power of wealth, and the too great solicitude for and fostering of certain interests on the part of government. . . .

"Modern society is suffering from the very opposite of paternalism—from under-government, from the failure of government to keep pace with the change which civilization has wrought in substituting intellectual for physical qualities as the workers of injustice. Government to-day is powerless to perform its primary and original function of protecting society. There was a time when brigandage stalked abroad throughout Europe and no one was safe in life or property. This was due to lack of adequate government. Man's nature has not changed, but brigandage has succumbed to the strong arm of the law. Human rapacity now works in subtler ways. Plutocracy is the modern brigandage and can be dislodged only by the same power—the power of the state. . . .

"If, then, the danger of plutocracy is so largely due to insufficient government, where is the tendency to paternalism in the sense of too much government? This opens up the last and most important aspect of the subject. If there were no influences at work in society but those of unaided nature; if we had a pure

physiocracy or government of nature, such as prevails among wild animals, and the weak were thereby sacrificed that the strong might survive to beget the strong, and thus elevate the race along the lines of evolution—however great the hardship, we might resign ourselves to it as part of the great cosmic scheme. But unfortunately this is not the case. Without stopping to show that, from the standpoint of civilized society, the qualities which best fit men to gain advantage over their fellows are the ones least useful to society at large, it will be sufficient for the present purpose to point out that in the actual state of society it is not even those who, from this biological point of view, are the fittest, that become in fact the recipient of the greatest favors at the hands of society. This is due to the creation, by society itself, of artificial conditions that destroy the balance of forces and completely nullify all the beneficial effects that are secured by the operation of the natural law on the lower plane. Indeed, the effect is reversed, and instead of developing strength, either physical or mental, through activity incident to emulation, it tends to parasitic degeneracy through the pampered idleness of the favored classes."

Professor Ward refers to trusts and monopolies, the control of the means of transportation and communication, the reckless bestowal of public franchises without an equivalent, and other instances of the sacrifice of public interest, and then continues as follows:

"The very possession of wealth is only made possible by government. The safe conduct of all business depends upon the certain protection of law. The most powerful business combinations take place under legal forms. Even dishonest and swindling schemes, so long as they violate no penal statute, are protected by law. Speculation in the necessities of life is legitimate business, and is upheld by the officers of the law tho it result in famine; and even then bread riots are put down by the armed force of the state. Thus has society become the victim of its own system, against the natural effects of which it is powerless to protect itself. It has devised the best possible scheme for satisfying the rapacity of human nature.

"And now, mark: The charge of paternalism is chiefly made by the class that enjoy the largest share of government protection. Those who denounce state interference are the ones who most frequently and successfully invoke it. The cry of *laissez faire* mainly goes up from the ones who, if really 'let alone,' would instantly lose their wealth-absorbing power. . . .

"The degree to which the citizen is protected in the secure enjoyment of his possessions is a fair measure of the state of civilization, but this protection must apply as rigidly to the poor man's possessions as to those of the rich man. In the present system the latter is not only encouraged, but actually tempted to exploit the former. Every trust, every monopoly, every carelessly granted franchise, has or may have this effect, and the time has arrived when a part at least of this paternal solicitude on the part of government should be diverted from the monopolistic element and bestowed upon the general public. If we must have paternalism, there should be no partiality shown in the family."

AN INDICTMENT OF COLLEGE ATHLETICS.

PROFESSIONALISM in college athletics has grown to such an extent that President Schurman, of Cornell University, and other authorities have felt called upon to denounce the tendency as vicious and to express grave doubt whether intercollegiate athletics are now healthy or innocent. Mr. Caspar W. Whitney, an expert who conducts the amateur sport department in *Harper's Weekly*, describes the situation as alarming and sickening, and says that "amateur athletics are absolutely in danger of being exterminated in the United States if something is not done to cleanse them." We quote from his article in the current issue:

"I venture to say that not one man in a thousand on the Atlantic coast, interested as he may be in the sport of gentlemen, has any conception of the rottenness of the whole structure through the middle and far West. Men are bought and sold like cattle to play this autumn on 'strictly amateur' college elevens. Men offer and sell themselves for an afternoon for from twenty-five to

two hundred and fifty dollars, and apparently there is something like a scale of prices just as there is for horses and cows and grain. A list of a few cases here and there through the country shows a state of affairs as disgraceful to the honor of gentlemen as it is destructive to the health—even to the life—of amateur sport in our country. . . .

"If you will follow the course out West and in the South, in each case you will see at what stage in this inevitable progress the particular team or sport or college in question has arrived to-day. Some are better, some are worse, but in every case the professional element is vicious, and the whole situation taken generally is appalling. Two things make it infinitely worse that it ever became, or could become, here in the East. One of these is ignorance of what amateur sport is, and the other, by far the more vicious, is the deliberate disregard of all amateur laws, and a general scramble to take part in athletics as one would take part in the manipulations of the Stock Exchange, to get all that can be made out of it by fair or foul, honorable or dishonorable, means. In the West and the middle West there seems to be no excuse available on the score of ignorance. The whole procedure is bad, and it will as surely kill good sport in time, if not corrected, as it will injure the characters of men who think they can do such things and preserve not only their good standing, but their self-respect. In the South the situation is bad enough, but in many instances pay is taken in the summer to help out college expenses in the coming winter. . . ."

Mr. Whitney reviews the situation in a number of amateur athletic clubs and in the universities of Michigan, Chicago, Minnesota, Illinois, etc., and finds the same vicious tendencies everywhere. He continues as follows:

"You can not patch up a mistake by bringing forward good motives or pleading ignorance. Amateur sport must be faithfully upheld according to the strictest rules, for it is of a nature that will either remain absolutely pure or go directly to the bad. When I consider the condition of affairs this moment over the whole country in football alone, I am compelled to acknowledge that it is a criticism of the severest kind on the morality of the young men of America, and when the readers of this department see these paragraphs and realize how inadequately such a wretched state of affairs can be treated in a single page of *The Weekly*, that this is but a drop in the hogshead of what is going on, he will be not only astounded but shocked to think that his own countrymen have so little sense of honor and justice and commonplace every-day integrity that they can not even play their games without cheating in secret or with brazen-faced openness. It is a calamity, and the practise is so widespread that it seems almost incurable. One way there is, however, through which the whole practise can be corrected, and that is by a general union of all athletic men, writers, talkers, and thinkers, making a public crusade against the professional in amateur sport. The most direct way is for all these college faculties to act promptly to root out the evil their very indifference has permitted to exist."

COLLEGE WOMEN AS WAGE-EARNERS.

DOES higher education pay in the case of women? Are college-bred women better able than their less educated wage-earning sisters to command equal pay with men for equal work? An answer to these and other interesting questions is attempted in the last annual report of the Massachusetts Labor Bureau, which presents the results of a statistical investigation into the wage-earning capacity of educated women. A summary of the report is given in an editorial in the *Washington Post*, and we reproduce it as follows:

"The inquiry on which the report is based was addressed to employers and employees. Replies were received from 104 of the former and 451 of the latter. The employees included 109 teachers, 47 librarians and assistants, 28 stenographers, 22 nurses and superintendents of nursing, 19 newspaper editors and reporters, 19 clerks, 15 telegraph operators, and 15 typesetters, the rest being distributed among fifty different occupations. Of the 451, 6 reported wages less than \$25 per month; 88 received \$25 and less than \$50; 144 received \$50 and less than \$75; 88 between \$75 and \$100; 73 from \$100 to \$200; 2 received \$200 and less than

\$300; 2 over \$300, and 48 failed to report the amount of their monthly salary.

"To the next question, Are men employed at the same kind of work? 281 reported affirmatively, 118 reported work that differed from that of men, and 52 failed to respond. To the question, Do men receive more pay than women for the same work? 150 reported that men received more pay, 95 reported the same pay for men and women, and 5 reported higher salaries than those paid men for the same work. To the question, Is the work of women less valuable than that of men in the same calling? 332 replies were received, 212 claiming that the services of women are as valuable as those of men, while 41 considered the work of women more and 31 less valuable than that of men. Of the 104 employers only 90 responded to the last question, 46 of whom regarded the work of men and women of equal value, 29 regarded the work of men of greater value, and 17 gave indefinite replies."

A number of women answering confess that they regard their service as less valuable than that of men, and therefore equal pay can not be reasonably expected. It is shown that forty per cent. of the women support others wholly or in part, and that thirty per cent. have more or less of domestic care in addition to their duties. The facts gathered, tho very incomplete, are considered to be significant. The *Boston Transcript* thinks that they "make brighter the prospects of an economic future of equal pay for equal work." The *New York World* finds the figures somewhat disappointing, but not at all discouraging. It says:

"It is something that two out of a given 500 women should earn over \$300 a month, even if over three fifths of the total number earn less than \$100. Perhaps such statistics might seem conclusive to some if the amount of money that can be made out of a higher education were its only justification. But it is true for women as it is for men that intellectual development is of priceless value whether there is money in it or not."

The *Washington Post* says:

"We hope the chief of the Massachusetts Labor Bureau will continue his work in this field and broaden its scope. What is the money value of an education at a woman's college? is the main point to be determined in a matter-of-fact inquiry such as this was designed to be. A comparison between the earnings of college graduates and the graduates of the public schools would be very helpful toward a solution of the great question. We do not mean to suggest that a liberal education has no advantages that are not measurable in dollars and cents, but the cash value of such training is the question with which this inquiry deals."

TOPICS IN BRIEF.

FIRST come the hardy pioneers, with rifles, plows, and axes, And civilization follows close, with debts and thieves and taxes.

—*The Enquirer, Cincinnati.*

AFTER a few more Armenians have been massacred we shall expect to see Salisbury hang up his hat and talk through his cannon.—*The Tribune, Detroit.*

THE powers took aim, but they were afraid to shoot.—*The News, Indianapolis.*

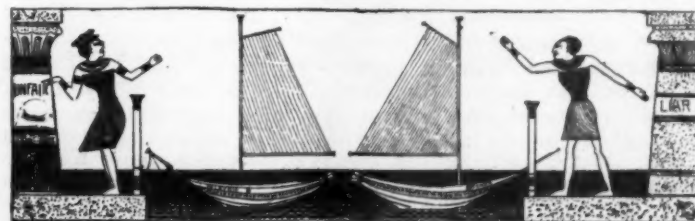
THERE are two Populists who are not such very bad fellows after all. They are the two who hold the balance of power in the Kentucky legislature.—*Post-Intelligence, Seattle.*

ATTORNEY-GENERAL HANCOCK is after the Tobacco Trust. Whether he will be able to smoke it out is, however, still an open question.—*Mail and Express, New York.*

FOREMAN (through the speaking tube): "Where do you want that stuff about Turkey put?" Night Editor (yelling back): "On the inside, of course."—*The Tribune, Chicago.*

THE winter season is at hand, and popular attention will once more be directed to Congressmen who ought to act and actors who ought not to.—*The Star, Washington.*

THERE appears no way for the Sultan to repair his finances except by disguising himself as a man and coming over to America and making himself agreeable to some girl in the Vanderbilt family.—*The Eagle, Wichita.*



ANCIENT EGYPTIAN NAUTICAL TERMS.

—*The Times-Herald, Chicago.*

LETTERS AND ART.

RAPTURE OF THE CREATIVE MOOD.

ALL writers and artists know that there is a positive feeling of rapture when the creative mood is successfully working. This exaltation of feeling is doubtless experienced in a degree even by those who can do nothing original, but are ambitious to create or construct; else why would they, the numberless, continue to produce things in literature and art which none but themselves can ever approve? "It is undeniable," says Matthew Arnold, "that the exercise of a creative power, that a free creative activity is the highest function of man; it is proved to be so by man's finding in it his true happiness." If this be true, reasons Mr. Hamilton W. Mabie (in the November *Bookman*), then the great books not only embody and express the genius and vital knowledge of the race which created them, but they are the products of the highest activity of man in the finest moments of his life. "They represent a high felicity no less than a noble gift; they are the memorials of a happiness which may have been brief, but which, while it lasted, had a touch of the divine in it; for men are never nearer divinity than in their creative impulses and moments." Mr. Mabie continues:

"Homer may have been blind, but if he composed the epics which bear his name he must have known moments of purer happiness than his most fortunate contemporary; Dante missed the lesser comforts of life, but there were hours of transcendent joy in his lonely career. For the highest joy of which men taste is the full, free, and noble putting forth of the power that is in them; no moments in human experience are so thrilling as those in which a man's soul goes out from him into some adequate and beautiful form of expression. In the act of creation a man incorporates his own personality into the visible world about him, and in a true and noble sense gives himself to his fellows. When an artist looks at his work he sees himself; he has performed the highest task of which he is capable, and fulfilled the highest purpose for which he was planned by an artist greater than himself.

"The rapture of the creative mood and moment is the reward of the little group whose touch on any kind of material is imperishable. It comes when the spell of inspired work is on them, or in the moment which follows immediately on completion and before the reaction of depression, which is the heavy penalty of the artistic temperament, has set in. Balzac knew it in that frenzy of work which seized him for days together; and Thackeray knew it, as he confesses, when he had put the finishing touches on that striking scene in which Rawdon Crawley thrashes Lord Steyne within an inch of his wicked life. The great novelist, who happened also to be a great writer, knew that the whole scene in conception and execution was a stroke of genius."

But, says Mr. Mabie, while this supreme rapture belongs to a chosen few, it may be shared by all those who are ready to open the imagination to its approach; it is one of the great rewards of the artist that while other kinds of joy are often pathetically short-lived, his joy, having brought forth enduring works, is, in a sense, imperishable. "And," he adds,

"it not only endures; it renews itself in kindred moments and experiences which it bestows upon those who approach it sympathetically. There are lines in the 'Divine Comedy' which thrill us to-day as they must have thrilled Dante; there are passages in the Shakespearian plays and sonnets which make a riot in the blood to-day as they doubtless set the poet's pulses beating three centuries ago. The student of literature, therefore, finds in its noblest works not only the ultimate results of race experiences and the characteristic quality of race genius, but the highest activity of the greatest minds in their happiest and most expansive moments. In this commingling of the best that is in the race and the best that is in the individual lies the mystery of that double revelation which makes every work of art a disclosure not only of the nature of the man behind it, but of all men behind him. In this commingling, too, is preserved the most precious deposit of what the race has been and done, and of what the man has seen, felt, and known. In the nature of things no educational material can be richer; none so fundamentally expansive and illuminative."

A NEW SPIRIT IN LITERATURE.

IT is gratifying to be assured that "a new spirit like a summer atmosphere is sweetening all our literature." In an eloquent sermon recently delivered in Chicago by Rev. N. D. Hillis, on the subject of "Prophets of the New Era" (reported for *The Inter Ocean*), this statement was made. Mr. Hillis has bright hopes of the world's literary future. He does not believe in any degree that the age of poetry and romance are gone forever, nor that we shall have no more Dantes or Shakespeares, nor that Genius has forsaken her temple. He says that the prophets of pessimism must reckon with Him who indeed was yesterday, but is also to-day and to-morrow, and whose manifest plan in all things is progression and perfection. Speaking of "the qualities of the seer," Mr. Hillis says:

"Zola can describe, Balzac can picture, Howells can photograph; but these shed no tears and feel no heartache. They paint but do not pity. With solemn pageantry of words Gibbon caused the Roman centuries to pass before each reader. The mind of this great historian worked with the precision of a logical engine, cold, smooth, and faultless. But Carlyle's eloquence is logic set on fire. What his mind saw his heart also felt. All the wo and pathos and tragedy of the French Revolution swept in billows through him and broke his heart. Gibbon worked in cold, white light. Carlyle dipped his pen in his heart's blood. Therefore Carlyle's history is a seething fire; but Gibbon's is only the picture of a fire—mere canvas and paint. Moreover, the prophet who is guided of God adds to the great mind and the sympathetic heart a third quality. Each Paul and John, each Savonarola and Luther have had a consuming passion for righteousness. Purity has been the crowning quality of all the epoch-making men. For lack of righteousness Bacon lost his leadership. While his head was in the clouds his feet were in the mire. So great was Goethe's genius that he sometimes seems like one driving steeds of the sun, but self-indulgence took off his chariot wheels. Therefore the German poet has never been to his century all that Milton was to his age. During his life Goethe always kept two friends busy—the one weaving laurels for his brow, the other cleaning mud from his garments."

Returning in the course of his address to consideration of the character of Carlyle, Mr. Hillis pays tribute to him and to Ruskin, as follows:

"Carlyle also was God's prophet—a seer stormy indeed, and impetuous, with a great hatred for lies and laziness, and a mighty passion for truth and work; lashing our shams and hypocrisies; telling our materialistic age that it was going straight to the devil, and by a vulgar road at that; pointing out the abyss into which luxury and licentiousness have always plunged. Like Elijah of old, Carlyle loved righteousness, hated cant, and did ever plead for justice and mercy and truth. His every sentence was laden with intellect and still more heavily laden with character. Verily, God gave the great Scotchman the prophets' vision, the seer's sympathy and scepter.

"And here is Ruskin teaching us that life without industry is guilt; that industry without art is brutality; that men can not eat stone nor drink steam; that the apples of Sodom and the grapes of Gomorrah, the dainties of ashes and the nectar of asps will feed no man's strength; that the making of self-sufficing men is a business worthy the ambition of cities and states; that ten-talent men returning to give an account of their stewardship can never thrust gold into God's hands."

We now come to that part of Mr. Hillis's address which gives title to this article, and quote:

"Consciously or unconsciously, the divine tides have been poured out upon our authors. Our writers are becoming prophets. A new spirit like a summer atmosphere is sweetening all our literature. In reading the works of Cicero or Seneca, one must glean and glean for single humanitarian sentiments. Their writings are exquisite in form and polished like statues, but they are without heart or humanity. And even English literature, from the day of Fielding and Smollett down to Pope and Dryden, teems with scorn and sneers for the uneducated poor. The works of Sidney Smith are filled with contemptuous allusions to the vulgar herd. Until recently the English poets purged their pages

of all peasants, and the novelists will have for hero no man less than a squire, and deal chiefly with lords and ladies. But to-day the people with their woes and griefs have found a standing in literature. A new spirit has been poured out. The new era began with 'Uncle Tom's Cabin,' when a slave stood forth as a candidate for hero-worship. Then Dickens became the knight-errant of each 'Oliver Twist,' and society began to hear the bitter cry of the children. All literature became permeated with sympathy for the under classes. Great writers no longer look with derision upon those underneath them, and none dare insult the common people. At length a great host of writers like Victor Hugo, and George Eliot, and Charles Kingsley, and Walter Besant have come in to give their whole souls to softening the lot of humanity. To-day all literature is working for the once despised and unbefriended classes. Moreover, books that have no enthusiasm for humanity are speedily sent to the garret. Society cares less and less for work of artistic finish, and more and more for those filled with sympathy and enthusiasm for man. Gladstone says that there are no classics except those that preach the gospel of humanity to the poor. Verily our authors have become prophets!"

HOW MARY ANDERSON BECAME AN ACTRESS.

THE early experience of Mary Anderson (now Mme. de Navarro)—her irrepressible aspirations for the stage, and the obstacles that blocked her way—tallies in many respects with the experience of various actors, especially in the fact that she had to overcome the religious scruples of parents and friends. Yet the story of her girlhood, as related in *The North American Review* (November), is very interesting, as showing what determination may accomplish and as hinting at the mandates of destiny. Having narrated many incidents of her childhood, especially such domestic events as had reference to the suppression of her inclination for the stage, she comes to the time when she witnessed a play for the first time. The play was "Richard the Third," "with Edwin Adams as the crook-backed tyrant. This was in Louisville, Ky. Her delight was so great that her hitherto inflexible mother softened and yielded to her desire for more of the drama, and so it was that she and her little brother came to see Edwin Booth, who at that time visited Louisville. She writes:

"An announcement that Edwin Booth was to visit Louisville filled its playgoers with delightful anticipations. Times were hard, we were poor, and many sacrifices had to be made to enable us to witness a few of his performances. 'Richelieu' was the first of the series. What a revelation it was! I had never seen any great acting before, and it proved a turning-point in my life. The subtle cunning with which the artist invested the earlier parts of the play was as irresistible as the power, fire, and pathos of the later scenes were terrible and electrifying. It was impossible to think of him as an actor. He was *Richelieu*. I felt for the first time that acting was not merely a delightful amusement but a serious art that might be used for high ends. After that brilliant performance sleep was impossible. On returning home I sat at the window of my little room until morning. The night passed like an hour. Before the dawn I had mapped out a stage career for myself. Thus far, having had no fixed aim of my own making or liking, I had frittered my time away. Then I realized that my idle life must end, and that much study and severe training would have to be undertaken: this in secret, however, for there was no one to go to for sympathy, help, or advice in such a venture. Indignant that all my people had, in times gone by, looked upon so noble an art as harmful, if not sinful, I felt no

prick of conscience in determining to work out clandestinely what seemed to me then my life's mission. I was fourteen years of age, inexperienced and uneducated, but I had not a moment of doubt or fear."

Under this inspiration Miss Anderson applied herself diligently to study, and soon surprised her household by character-exhibitions in parlor and in kitchen. Dr. Griffin, her step-father, now recognized her talent and abetted her. It so happened that the doctor was called to attend the leading comedian of Macauley's Theater, in Louisville, to whom he spoke so enthusiastically of his step-daughter's dramatic work that the actor requested a reading from her. This reading (of "Richard") so captivated him that he hailed Miss Anderson as "our American Rachel." Soon afterward he was called away to support Charlotte Cushman, during her engagement in Cincinnati, and subsequently a letter came from Miss Cushman inviting the young lady to come to Cincinnati and read for her. With much persuasion Miss Anderson won the day, and she and her mother started for Ohio. She tells the story as follows:

"It was arranged that we should meet Miss Cushman the next day. We accordingly awaited her in the large parlor of the hotel. Presently we heard a heavy masculine tread, and a voice, too high for a man's, too low for a woman's, saying, 'I am sorry to be late, but some of the actors were duller than usual this morning.' She stood before us, her well-set figure simply clad,



MARY ANDERSON.

the short hair in her neck still in curling pins, showing a delightful absence of vanity, for she had just come in from the street. She looked at me for a moment with the keenest interest in her kind blue-gray eyes, then wrung my hand with unexpected warmth. 'Come, come, let us lose no time,' said she in her brisk business-like way. 'Let us see what you can do. "Richard!" "Hamlet!" "Richelieu!" Schiller's "Maid of Orleans"? A curious selection for such a child to make. But begin, for I am pressed for time.' It was trying to stand without preparation before so great a woman, but, with a determined effort to forget her, I acted scenes from 'Richelieu' and 'Jeanne d'Arc.' When the trial was over, I stood before her in that state of flush and quiver which often follows our best efforts. Laying her hand kindly upon my shoulder, 'My child,' said she, 'you have all the attributes that go to make a fine actress; too much force and power at present, but do not let that trouble you. Better have too much to prune down, than a little to build up.' My mother was troubled at hearing her speak so calmly of the stage as my future career, and protested

earnestly. No one, she said, of her family, nor of my father's, had ever been on the stage, and she added that, to be frank, she did not like the atmosphere of the theater, and could not look with favor upon a child of hers adopting it as a profession. Miss Cushman listened attentively. 'My dear madam,' she answered, 'you will not judge the profession so severely when you know it better. Encourage your child; she is firmly and rightly, I think, resolved on going upon the stage. If I know anything of character, she will go with or without your consent. Is it not so?' (to me). 'Yes,' said I—and how my heart beat at the confession. 'Be her friend,' continued she to my mother. 'Give her your aid; no harm can come to her with you by her side.' Then turning to me again, 'My advice to you is not to begin at the bottom of the ladder; for I believe the drudgery of small parts, in a stock company without encouragement, often under the direction of coarse natures, would be crushing to you. As a rule I advocate beginning at the lowest round, but I believe you will gain more by continuing as you have begun. Only go to my friend, George Vandenhoff, and tell him from me that he is to clip and tame you generally. I prophesy a future for you, if you continue working earnestly. God be

with you! Doubtless in a year or two you will be before the public. May I be there to see your success! With a hearty farewell she stalked out of the room. That was our first and last interview. In her almost brusque manner, she had led me to the right path, and had, in less than an hour, fought successfully the dreaded battle with my mother. In two years' time I had made my *début* upon the stage, and she, the greatest of all American actresses, was sleeping her last sleep in a laurel-covered grave at Mount Auburn."

HALL CAINE ON NOVEL-MAKING.

MR. HALL CAINE expresses emphatic belief in the usefulness of the novel as a means of diversion for poor overworked and bewildered humanity, and furthermore he believes that the present is a good time for the writing of novels. He says that when he asks himself if the nineteenth century is less romantic than the sixteenth, he concludes that it is beyond comparison more romantic, more available for the conflicts of emotion, the thrilling incidents and the complications of interest which are the stock in trade of the imaginative writers. He asks: "Can the atmosphere of any age of the world compare, for the purposes of the imaginative writer, with the atmosphere of our own time?" And he answers: "Depend upon it, the nineteenth century is the most romantic period in the history of the world. It is the romance of our age, and not its prosaic utilitarianism, that is the most amazing fact of it. We are not far enough away from it to realize that romance. But by and by the great imaginative writer will take hold of this century of ours and find material for the most thrilling, startling, and astounding developments of the human story that literature has yet known." From an article in *The Mail and Express* by Mr. Henry Edward Rood, on Mr. Caine, we extract some of the latter's ideas as expressed in a recent discussion of the novel and the novelist in their relation to the public. Mr. Caine said:

"A novel should not be like the figures on the front of a barrel-organ, ground out to slow music by the machinery inside. It should not be conspicuously branded with an aphorism. It should not even have a moral. It should be no more moral than a story in the 'Arabian Nights.' Art and morality have nothing to do with each other. When the novelist or dramatist presents his characters he should stand aside from them; he should disappear; he should annihilate himself. This is the attitude of many of the more notable French authors at the present moment.

"There is only one thing the public demands, and that is human nature. It says to the novelist, 'Amuse me! Sustain me! Comfort me!' But it leaves him to please himself how he does it. He can sing what song he pleases. All it asks is that the song shall be good, and that he shall sing it well enough. Undoubtedly there are subjects which it forbids. It forbids all unwholesome and unnatural passions; it forbids the imaginative treatment of sacred personages. Short of these, it welcomes anything—religious questions, political questions, or even dangerous moral questions."

Mr. Caine makes a strong plea for what he calls "the twin angels of freedom and truth," as follows:

"God forbid that I should stand here as an apologist for what George Eliot calls 'the Cremorne walks and shows of fiction.' But I want to stand here for the twin angels of freedom and truth. I want to plead with you for complete liberty of conscience in the art of fiction and the drama. Perhaps you say that some recent novels and plays make it pretty clear that there is already not only liberty but license. It is certainly true that at the present day a novelist without a conscience is a moral anarchist, armed with a dynamite that ought to be called damnation.

"Nevertheless, let me plead for liberty with discretion. Don't try to banish the moral nude from fiction. If the novel and the drama are to act upon life, they must be at liberty to represent it, not in one aspect only, but in all aspects; not in its Sunday clothes merely, but in its week-day garments; not in part but altogether. You tell me that this is fraught with dangers. So it is, with great dangers.

"This is what I would say to the reader, and to the writer I would venture, if I dare, to give similar counsel. I would say to him: To the reader I have pleaded for freedom with truth; to you I plead for truth with freedom. If you are to be free to find your subjects in any scene of human life, remember that your responsibility as a man is the greater for your liberty as an artist. If you are allowed to get very close to human experience, beware lest you wrong it by want of reticence and sincerity. You are coming nearer than brother, nearer than a sister. If you are to walk in the inner sanctuaries of the hearts of men and women, for God's sake have a care to walk as with God's eye on you."

Mr. Caine sees nothing to laugh at in the love of the public for "happy endings" of stories. He counts that writer the greatest genius "who touches the magnetic and divine chord in humanity which is always waiting to vibrate to the sublime hope of recompense." On this point he says:

"Sometimes we laugh at the love of the public for a happy ending. Let us not laugh at it. The outspoken craving of the human heart is not for the claptrap of marriage bells, but for spiritual compensation. It will suffer itself to see the hero die, if only he dies in a good cause, if only his death is the crown of his life, if only it can feel that, tho everything passes away from him—youth, fortune, love—one thing remains—spiritual compensation. Mr. Hardy and Mr. Pinero may say, 'I don't see it happen.' A lady said to Turner, 'I don't see these colors in the sunset.' 'I dare say not, madam,' said Turner, 'but don't you wish you could?' Surely this is the very essence of art as distinguished from life. Life is made up of a multitude of fragments, a sea of many currents, often coming into collision and throwing up breakers.

"We look around and we see wrongdoing victorious and right-doing in the dust; the evil man growing rich and dying in his bed, the good man becoming poor and dying in the streets; and our hearts sink, and we say, 'What is God doing, after all, in this world of His children?' But our days are few, our view is limited; we can not watch the event long enough to see the end which Providence sees. Well, am I irreverent? The place of the great novelist, the great dramatists: Tolstoi, Hugo, Scott, Shakespeare—is that of a temporal Providence—to answer the craving of the human soul for compensation, to show us that success may be the worst failure and failure the best success; that poverty may be better than riches; that—

Here and there my lord is lower than his oxen and his swine,
Here and there a cotter's babe is royal-born by right divine."

Tribute to Eugene Field.—"Field was a hospitable and genial man, very friendly with his friends, ready to spend himself and his time for them, and ready to make new friends when opportunity offered and the material came to hand. He was as unworldly a person as one often sees, careless of externals, as indifferent to profit and loss as his obligations as a man of family would permit, and delightfully simple in his attitude toward society. He was intensely and whimsically American, and even while penetrated with nervous dyspepsia he gloried, in theory if not in practise, in the worst abominations of American cookery. He was the sort of patriot who would have lived on pie and doughnuts in London if he could, as an example to the British. Yet he seemed to have no Anglophobia, and maintained the friendliest relations with some of the English writers and actors, and he gloried almost as much in a Gladstone ax that was given to him as if it had been an original hatchet of George Washington's. Few men have been able to realize as vividly as he the Jeffersonian theory that all men were born free and equal. It is impossible to think of him as ever overawed by any dignity, or as giving himself airs of superiority over any human creature who had in him the making of a comrade. He seems to have been greatest not as a poet, nor as a prose-writer, nor even as a newspaper man, but as a human being. He was not very rich, not handsome nor imposing, nor particularly thrifty; there were defects in his worldly wisdom, defects in his literary taste, and defects in most of his literary work. Yet if there is any man in Chicago whose death would be as widely and deeply regretted as his, and who will be so long remembered, one would like to know who that person is, for his name does not suggest itself."—*E. S. Martin, in Harper's Weekly.*

DEATH OF THE AUTHOR OF OUR NATIONAL HYMN.

THE Rev. Dr. Samuel F. Smith, author of "America," died suddenly of heart-disease at the Emergency Hospital in Boston on the evening of November 16, where he had been conveyed from the New York and New England depot, at which place he was stricken. We quote the following biographical data from the New York Recorder:

"Dr. Smith was born in Boston on October 21, 1808. Graduating from the public schools he entered Harvard at the age of

seventeen, graduating in the famous class of '29, which comprised such men as Oliver Wendell Holmes, Judge B. R. Curtis, late of the United States Supreme Court; the late Chief-Justice Bigelow of the Massachusetts Supreme Court, and the Rev. James Freeman Clark. From Cambridge he went to the Andover Theological Seminary, and it was while there he wrote the words of the hymn 'America,' which has made him so famous throughout the world.

In 1834 he became pastor of the village church in Waterville,



REV. DR. SAMUEL FRANCIS SMITH, AUTHOR OF "AMERICA."

Me., and at the same time professor of modern languages in Colby University. Eight years later he moved to Newton Center, Mass., where he had since lived. He was for seven years editor of *The Christian Review*, and until July, 1854, he was pastor of the Baptist church at Newton Centre; then for fifteen years was connected with the foreign missionary work of that church, serving in the secretary's department. He was a most accomplished scholar, having read and studied books in fifteen different languages, and had written many books and other hymns besides 'America,' including 'The Morning Light is Breaking.' Dr. Smith had traveled extensively abroad and in his native country. In September, 1894, he celebrated the sixty-first anniversary of his marriage, and on April 3, 1895, was the recipient of a grand public testimonial in Music Hall in recognition of his authorship of 'America.'"

In the souvenir issued on this occasion, says the New York *Tribune*, is the following account by Dr. Smith of how he came to write "America."

"In the year 1831 William C. Woodbridge, of New York, a noted educator, was deputed to visit Germany and inspect the system of the public schools, that if he should find in them any features of interest unknown to our public schools here they might be adopted in the schools of the United States. He found that in the German schools much attention was given to music; he also found many books containing music and songs for children. Returning home, he brought several of these music-books, and placed them in the hands of Mr. Lowell Mason, then a noted composer, organist, and choir leader. Having himself no knowledge of the German language, he brought them to me at Andover, when I was then studying theology, requesting me, as I should find time, to furnish him translations of the German words, or to write new hymns and songs adapted to the German music.

"On a dismal day in February, 1832, looking over one of these books, my attention was drawn to a tune which attracted me by its simple and natural movement and its fitness for children's choirs. Glancing at the German words at the foot of the page, I saw that they were patriotic, and I was instantly inspired to write a patriotic hymn of my own.

"Seizing a scrap of waste paper, I began to write, and in half an hour I think the words stood upon it substantially as they are

sung to-day. I did not know at the time that the tune was the British 'God Save the King.' I do not share the regrets of those who deem it an evil that the national tune of Britain and America is the same. On the contrary, I deem it a new and beautiful tie of union between the mother and the daughter, one furnishing the music (if, indeed, it is really English), and the other the words.

"I did not propose to write a national hymn. I did not think that I had done so. I laid the song aside, and nearly forgot that I had made it. Some weeks later I sent it to Mr. Mason, and on the following Fourth of July, much to my surprise, he brought it out at a children's celebration in the Park Street Church, in Boston, where it was first sung in public."

ZANGWILL'S VIEW OF CARLYLE'S SELFISHNESS.

MANY bitter things have been said about Carlyle, especially by women, because of his alleged treatment of his wife. On this score Mr. I. Zangwill comes to his defense, in *The Chap-Book*, saying that it was rather the wife who was to blame, on account of her too little capacity for passion. And, says Zangwill, whatever she had to suffer from Carlyle's careless tyranny and gloomy humors, still it ought to have been a satisfaction to a woman of such brilliant parts to live in daily contact with such an intellect. Zangwill suggests that she seems to have found Carlyle's company stimulating enough before marriage. Could she not, he queries, have taken more interest in the books he was writing, so that, instead of silently perpending, he should talk his points over with her? We quote the following from Mr. Zangwill's remarks:

"The selfishness of Carlyle was not wilful, even tho it be inexcusable. It was blindness; his soul was rapt away from the real world around him, and lived amid great men and picturesque mobs. And it must not be forgotten that the artist, inasmuch as he lives a double life, comes under two sets of standards, and it is something if he satisfies one. Egoistic as Carlyle may have been as a man and as a husband, as an artist he was impeccable. He yielded neither to the temptation of gold nor of shoddy work. His energy was herculean, his labor supremely conscientious; his perseverance equaled his genius. Verily he could 'toil terribly,' this man who could rewrite 'The French Revolution' after the first manuscript had been destroyed. That men of letters and painters and musicians are not immaculate the world knows well enough; but ere it points the Pharisaic finger of scorn, let it remember to make the distinction between the conscienceless in both life and art, and those whose artistic conscience is at least clear. And let it remember that the artistic part of him is to the artist his own inmost reality, and that, as was the case with Carlyle, he may in the service of his art be even unconscious of his lapses from common morality. The prophet was a weak and sinful creature—perhaps. But did he prophesy from the heart of him, or was he a charlatan posing for money in the market-place? That is the question to be considered in the matter of great men. Owing to the double nature of the artist, four logical possibilities arise. He may be a good man and a dishonest artist, or a bad man and an honest artist, or a bad man and a dishonest artist, or a good man and an honest artist. While there can be no question as to the supreme greatness of the fourth variety or as to the turpitude of the third, casuists might wrangle eternally over the alternative of the first two. Should a painter turn out pot-boilers to support his family, or should he neglect his domestic duties to follow his artistic ideals? Is a highly respectable musician, who makes large royalties on his ballads, better than his neighbor who combines the unrewarded creation of the music of the future with general impropriety? In fine, whatever you may feel about Carlyle's character pray bear in mind the terrible amount of morality that went to make those wonderful books, and which is stored up in them like force in nitroglycerin; and if you are an ordinary humdrum person, who contributes nothing to the world's treasury, it will become you better to say grace than to pronounce judgment. And, whatever you may think of the rights and wrongs of the Carlyle household, remember the shrewd thing that Tennyson said about it—the shrewdest thing any one has said about it—that it was a blessing they had married each other, for otherwise there would have been four unhappy people instead of two."

SCIENCE.

DIFFERENCE BETWEEN AN ANIMAL AND A PLANT.

A CHARACTERISTIC of modern research is that it is breaking down all the old hard and fast lines of classification and either drawing them in new places or creating a doubt regarding their true place, or even whether lines of demarcation properly exist at all. So, in physics, the old distinctions between solids and liquids, or liquids and gases, have almost ceased to exist, and in biology the natural division of living organisms into animal and vegetable has become doubtful, since many of the lower organisms seem to defy all efforts to range them on one side or the other of the line. In a recent article in *The American Naturalist* (November) J. C. Arthur makes a fresh attempt at fixing the boundary. Leaving opinions on his success to be expressed by his brother biologists, we quote below enough of his article to give an idea of the characteristics on which he would base the distinction between a plant and an animal:

"The animal kingdom and the vegetable kingdom were not sharply distinguished in the days when science was young, some two or three centuries ago, when even learned men believed in the Scythian lamb, that grew on the top of a small tree-trunk in place of foliage, and in the wonderful tree of the British Isles, whose fruit turned to birds when it fell on the ground, and to fishes when it fell into water; and the two kingdoms are not sharply distinguished to-day, when learned men do not agree upon the systematic position of the Myxogastres and other low forms, some going so far as to assert that many of the simple organisms are on neutral ground, belonging no more to one than to the other kingdom. Dr. Asa Gray once said that 'no absolute distinction whatever is now known between them. It is quite possible that the same organism may be both vegetable and animal, or may be first the one and then the other.'

"So numerous have been the vain attempts to find some character of universal diagnostic value that it seems rash indeed to make another trial. But, in case of failure, no harm will be done, even if no advance has been made.

"In all attempts, so far as they have come to my notice, the characters selected to distinguish the two kingdoms have been physiological, and not structural. Yet, in the classification of plants among themselves, or of animals among themselves, the characters of acknowledged value are drawn from structure, and physiological distinctions are only considered when the organisms are very minute or simple, like the bacteria and yeasts, or for some other exceptional reason. It seems, therefore, highly illogical to accept a purely physiological character as fundamental for separating the two kingdoms.

"On this ground we would discard Linnæus's classification: *Lapides crescunt, vegetabilia crescunt et vivunt, animalia crescunt, vivunt et sentient*;* and that of Hackel, who accords the chlorophyll function to plants and not to animals; and that of Sedgwick and Wilson, who find the sole characteristic of animals to be dependence upon proteid food; and also that of Dangeard and Minot, who distinguish the two kingdoms by the manner in which the food, or food material, is taken into the organism. There are also characters, for which I need cite no authority, that were advocated at different times in the past, which have since been discarded for lack of universality, such as a carbon dioxide respiration in plants and an oxygen respiration in animals, that plants exclusively convert inorganic matter into organic matter, that plants alone produce chlorophyll, or cellulose, or starch, etc.

"In attempting to distinguish animals and plants by means of definite characters, there is another point that needs attention. Primary characters are to be drawn from the mature condition of the organism, and not from the reproductive or the immature state. This is such an obvious proposition in the ordinary classification of animals or plants, that it seems strange that in diagnosing the two kingdoms it should have been entirely overlooked. There are remarkable similarities in methods of reproduction among plants and animals, not only in the processes, but in the

*Minerals grow (by accretion or crystallization), vegetables grow and live, animals grow, live and feel.

external means for protection and in the methods of dissemination of the reproductive bodies. Especially is this true of non-sexual reproduction among the lower orders. The reproductive structures are sometimes very elaborate, and the organism in that state often attracts more attention than in the vegetative condition, as in the case of the Myxogastres. It is obvious that the individual is the object that we are studying and classifying, and therefore the most fundamental of characters should apply to the individual—the vegetative organism, and not to the mode by which a succession of individuals is maintained.

"The following definition of plants and animals is suggested as meeting the requirements of the conditions of classification mentioned above:

"PLANTS are organisms possessing (in their vegetative state) a cellulose investment.

"ANIMALS are organisms possessing (in their vegetative state) a proteid investment, either potential or actual."

Mr. Arthur now proceeds to explain and develop these definitions, and he claims to establish his point that, judged by it, every known organism may be classed either as an animal or as a plant. He notes that both plants and animals may take on hard outer coverings; thus some microscopic organisms of both kinds seem to have coverings of silica; yet the original and fundamental substance was cellulose in the one case and proteid in the other. Organisms consisting apparently of naked protoplasm he classes as animals on the ground that they certainly have no cellulose envelope and may possibly have one of proteid. It is evident, however, that even with this new set of definitions there must still be some doubt about the position of a few of these very low forms of life.

THE MECHANISM OF STORMS.

THE new Chief of the United States Weather Bureau, Mr. Willis L. Moore, has the reputation of being peculiarly bold and skilful in his methods, and he has tried so earnestly not to allow himself to be tied down by old ideas and prejudices that he has incurred some hostile criticism. Mr. Moore was given an opportunity to speak for himself before the American Association for the Advancement of Science at its last meeting, and some of the most interesting parts of his address are here quoted from the official report in *Science* (November 1).

After quoting the law of 1890, which prescribes the Chief's duties, he goes on as follows:

"To those who have read every important treatise on meteorology, and who have studied every text-book on the subject, it is painfully patent that we are extremely ignorant of the mechanism of storms; of the operations of those vast and subtle forces in free air which give inception to the storm and which supply the energy necessary to accelerate cyclonic action when formed, or to disperse the same when once fully in operation. We know that great atmospheric swirls in the shape of high- and low-pressure areas alternately drift across the country at intervals of two or three days; that the atmosphere flows spirally into the cyclonic or low-pressure system and outward from the anti-cyclonic or high-pressure system, that the in-drawn east and south winds on the front of the storm are warm, and that the inwardly flowing north and west winds are cold.

"The theories of Redfield, Espy, Loomis, Ferrel, and others, teach that our great storms are composed of immense masses of air gyrating about a vertical or nearly vertical axis, drifting eastward and at the same time drawing in warm easterly currents at the front and cold westerly currents at the rear; that the commingling of these two as they rise to greater and greater elevations, near the regions of the cyclonic center, throws down volumes of rain or snow; that as precipitation occurs with the ascending currents, the heat of condensation energizes the cyclonic circulation; that the air at the center of the storm is relatively warm, is rarefied by centrifugal force, and, by reason of less density, rises to a great elevation, and in the upper regions of the atmosphere flows away laterally to assist in building up high-pressure areas on either side.

"The high- and low-pressure areas are supposed to be carried

eastward by the general easterly drift of the atmosphere in the middle latitudes, somewhat as eddies are carried along by water in a running stream.

"But, unfortunately for the complete accuracy of these theories, the forecaster often finds heavy downpours of rain without any cyclonic circulation, and no convectional system in operation; again over immense areas of country, especially in the Rocky Mountain region, for many months in the year condensation occurs not at all in the warmer easterly currents flowing into the storm center, but almost exclusively in the westerly portion of the storm area, where the cold north and west winds are flowing in."

Professor Moore then outlined a few methods of investigation that may increase our knowledge of these matters, such as the study of the influence of the solar magnetic field on our weather, now being prosecuted by Professor Bigelow, and the exploration of the upper air by kites and balloons.

THE RÔLE OF SEX IN EVOLUTION.

MEN of average size are much more numerous than either tall men or short men. A similar statement would apply to all living creatures. But it would not apply to stones or other non-living objects. Of these the smaller are far the more numerous. Why is this so? J. Berry Haycraft, in *Natural Science* (November), tells us that it is because the living creatures can interbreed, while the stones can not; it is, in fact, due to the influence of sex. We quote below parts of his argument, and reproduce the diagrams by which he explains it:

"The greater number of men are of average height, many are just above or just below it, and fewer and fewer are found at heights further and further removed from the average. Not only is this true as regards height, but it is also true of every measurable quality, whether of body or mind, that man possesses. This fact can be represented in the form of a diagram (Fig. 1).

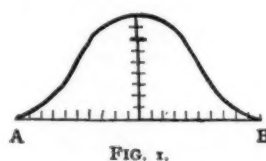


FIG. 1.

1). Along the horizontal line from *a* to *b* mark off equal divisions corresponding to the inches between the shortest man, *a*, and the tallest man, *b*. Let the vertical heights correspond with the number of individuals whose heights are found to be the same. At *a*, which we may suppose is five feet, there will, perhaps, be but a single man, and the curve will be very low in height at that spot. At the next division, corresponding to 5 feet 1 inch, there will, perhaps, be two men, and the curve will rise. When we have finished constructing the curve, it will be observed that its highest point is in the middle, and that its slopes are quite symmetrical. According to Quetelet, the above statement applies to the measurable qualities of every living species, whether of plants or animals. But, as we shall see, it does not apply to groups of inorganic objects.

"So far as I can make out, lakes, mountains, rivers, stones on a beach, crystals growing in a mother liquid, and a hundred other groups of objects, present quite a different curve from Fig. 1. To illustrate this by an example, I give the weights of 327 stones taken haphazard by a spade from the beach. The smaller stones are by far the most numerous, and the highest part of the curve is, therefore, situated at its commencement (Fig. 2). Thus it appears that the symmetrical curve showing a convergence toward a mean is characteristic rather of groups of living than of non-living bodies.



FIG. 2.—Weights of stones from a beach.

"While Quetelet thought that we might represent by a simple symmetrical curve the qualities of a group of individuals called by us a 'species,' Galton insists that free interbreeding between members of that group is a necessary condition, without which the curve will not preserve the same proportions. Now, free interbreeding does not occur between different races, and as Galton remarks, 'it clearly would not be proper to combine the heights of men belonging to two dissimilar races in the expectation that the compound result would be governed by the same constants.' Venn illustrates this by an attempt to mix the heights of the taller

English with those of the shorter French race. He says: 'If we mix up the French and English heights, what will follow? Beginning from the English mean of 5 feet 9 inches the heights will at first almost entirely follow the law determined by the English conditions, for at this point the English data are very numerous, and the French by comparison very few. But as we begin to approach the French mean the numbers will cease to show the continual diminution which they should according to the English scale of arrangement, for here the French data are in turn very numerous, and the English by comparison few.' The result of such a combination of heterogeneous elements is illustrated by Fig. 3 (of course in an exaggerated form).

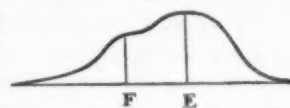


FIG. 3.—French and English.

"More striking still would be the compound curve which would result were the heights of the Bushmen and the Patagonians mixed together, or even a more extreme example still, the heights of pugs and St. Bernard dogs. Here we are dealing with two races or breeds of the same species, with two groups of individuals which at one time interbred, but which are now separated from each other, and as a result of selection have become vastly different. In these cases the two curves are not superimposed at all, but lie far apart, for the largest pug is smaller than the smallest St. Bernard (Fig. 4).



FIG. 4.—Pugs and St. Bernards.

"The simplicity and symmetry of the curve of any measurable quality taken from a group of individuals will, therefore, be a test of interbreeding. . . .

"We find, then, that as an actual fact sexual union between members of a group of individuals leads to a convergence toward a mean or average type, and that under constant surrounding conditions this type is preserved. . . .

"The convergence to the mean is, then, a result of sexual reproduction; it may be termed the Rôle of Sex, and one, indeed, of no second order. The tendency constantly to vary is a property inherent in protoplasm, yet often for long periods of time the environment may be the same. In order that a species may continue to live in such a constant environment, the effects of variation must be checked. Sexual multiplication, a conservative function, antagonizes the progressive tendency of variation."

Tailless Cats.—"The Isle of Man," says the *Revue Scientifique*, October 26, "possesses, as is well known, a curious breed of cats, characterized by the absence of the caudal appendage. Whence comes this freak? No one has yet given a satisfactory explanation of this fact. A correspondent of *The Zoologist* communicates to that journal an interesting observation relative to this species. A female Manx cat recently had six successive litters of kittens by an ordinary male cat with a normal tail. In each litter there were three kittens with tails of differing lengths, as shown in the following table:

Litter.	Tailless.	Half-tail.	Normal Tail.
1.....	3	0	0
2.....	2	1	0
3.....	1	2	0
4.....	0	2	1
5.....	0	1	2
6.....	0	0	3

"It is interesting to see by this table that at the outset the preponderance of the maternal tendency was complete, and that this diminished little by little, as the litters succeeded each other, till at the sixth litter the situation was totally reversed, the paternal tendency having the mastery. It would be interesting to know what kind of kittens the Manx cat would have by another cat of her own race. Would the influence of the long-tailed father continue, and how long?" It may be noted that this gradually increasing influence of the father has long been asserted by breeders, but it has recently been denied by some scientists, especially by those with whose pet theories it can not be reconciled. This experiment, if it has been truly narrated, furnishes powerful evidence in favor of the breeders' view.

ELECTRICITY, as reported by Dr. M. G. Jenison, of Minneapolis, Minn., in *The Ohio Dental Journal*, has been successfully employed by him in checking hemorrhage from the extraction of teeth. The current caused instant coagulation of the blood and gave relief where the usual remedies were without effect.

ARE GRIEF AND FEAR PHYSICAL MALADIES?

WE are all familiar with the physical element that enters into strong emotion—the “light-heartedness” of joy, the overwhelming prostration of sudden grief, but they are usually considered as consequences or at any rate as only accompaniments of the mental phenomena. This is putting the cart before the horse, we are told by the German psychologist Lange. According to him, what we call the mental state of joy or grief is but the consequence of the physical state, which depends largely on the condition of the vasomotor system; that is, that part of the nervous system that regulates the circulation, and dilates or contracts the great blood-vessels. Thus grief and fear are primarily physical, and are akin to attacks of bodily disease. The portions of a review of Lange’s work on “The Emotions” from the *Revue Scientifique* (November 2), which we give below in translation, are sufficient to indicate the views held by the German psychologist and his mode of sustaining them:

“What is emotion, considered physiologically? What is joy, grief, fear? Such is the question that Lange has attempted to answer with greater precision than has been attained up to this time; that is to say, by going down as far as possible toward the foundations of the physiologic phenomena that accompany and betray emotion.

“Let us take an example to show the author’s method, and let us analyze the physical signs that express joy: in the muscles of relation, innervation is increased; the joyful man feels light, he gesticulates; children leap and clap their hands; the face assumes a rounded form; the larynx works automatically; there are songs, shouts, and cries. In the visceral muscles there is nothing unusual, but the vasomotor innervation is lessened: the arteries dilate; the skin, which receives more blood, reddens and becomes warm; the secretions, particularly that of saliva, visibly augment, and tears often spring to the eyes. The circulation, being more rapid, facilitates the nutrition of the tissues; all the functions are accomplished with greater ease, the body is more robust and healthy, the mind more active: we say justly that joy ‘makes us feel young again.’

“Proceeding in this manner for the other emotions Lange constructs the following scheme:

“Diminution of Voluntary Innervation,	Disappointment.
The above, plus Vascular Constriction,	Sadness.
Both the above plus Spasm of the Organic Muscles.	Fear
The first, plus Incoordination,	Embarrassment.
Increase of Voluntary Innervation plus	
Spasm of the Organic Muscles,	Impatience.
Plus Vascular Dilatation,	Joy.
The first and third plus Incoordination,	Anger.

“This scheme is certainly quite artificial, and much could be said against it; thus, joy may be silent and undemonstrative; fear often gives wings instead of paralyzing. Lange is the first one to make objections of this kind, but his design is not to study the emotions under all their forms, but to define their nature, and the examples cited amply suffice for such definition.

“From the point of view of the mechanism of the emotions, the author, after showing easily that the functional troubles of muscular innervation are not the cause of the vasomotor modifications observed during these states of the mind, concludes that the latter take place first. This theory seems probable, for we know that the least variations of the circulation profoundly modify the functions of the brain and spinal cord, and laboratory experiments, like the ligature of the carotid artery or the compression of the aorta, tend to prove that lack of blood in the nervous centers ordinarily brings on paresis or paralysis of the muscles.

“We can conceive that the course of an emotion takes place thus: In the case, for instance, of a mother who weeps for her son, popular opinion regards the phenomenon as taking place in three parts: 1, a perception, or idea; 2, an emotion proper; 3, the expression of this emotion. But this succession is false; we must reverse the order of the two last terms and reason thus: 1, the woman learns of the death of her son; 2, she is prostrated; 3, she feels sad. That is to say, the sadness is only the consciousness, more or less severe, of the vascular phenomena that have taken place in the body. Do away with the fatigue and the flac-

cidity of the muscles; give back the blood to the skin and the brain, and the lightness to the limbs, and what will remain of the sadness? Absolutely nothing but the memory of the cause that produced it.

“There is, then, in every emotion an initial fact that may be an idea, an image, a perception, or even a sensation; these mental states react differently on the vasomotor centers, but the emotion is always only the consciousness of the organic changes that the excitation of the nervous centers brings to pass in the body.”

The author then remarks that this modern theory was held in substance by Malebranche, the French philosopher, altho in his time nothing at all was known regarding the constriction or dilatation of the blood-vessels. He speaks of “the emotions that the mind naturally feels on the occasion of extraordinary movements of the animal spirits and the blood.” In conclusion the reviewer quotes some interesting conclusions of Lange as follows:

“The excitability of the vasomotor system, like that of the other parts of the nervous system, are very different with different individuals; with many it enters easily into action and reacts with force under relatively insignificant impressions. Daily experience shows us how certain men, compared with others, are subject to palpitation of the heart, blush or grow pale, are sensitive to heat or cold; and we all know that these individuals, so easily excited, are also particularly subject to violence, to anger, to exaggerated joy. It is not only individual differences, chiefly hereditary, that bear on this point; more general circumstances play a rôle of greater importance here. Women, whose nervous system, particularly the vasomotor system, appears in so many ways more excitable than that of men, are a more easy prey to the emotions than men, and it is the same with the child as compared with the adult.

“As we know, the great differences in our emotional natures go to make up the peculiar characteristics of races, and as we can not know much of the difference of vasomotor excitability among different races of men, we ought perhaps to reverse our train of thought and argue from the greater or less emotivity to the corresponding excitability of the vascular nerves. One fact merits particular attention from the prospects that it opens for the future—it is that individuals, like peoples in general, are the less accessible to emotion as they are more civilized. . . . We find the same difference between the different social classes of the same generation; it is at this point that we have the most certain sign of education, namely, perfect self-possession, impassibility in the face of events that cause explosions of unbridled passion in untrained persons. This result. . . is not only proportional to the development of the intellectual life, but it is in great part the consequence of that development.”—Translated for THE LITERARY DIGEST.

Efficiency of Steam and Electricity Compared.—“In popular writings,” said Prof. W. C. Unwin in a recent lecture on “The Heat-Engine,” before the Institution of Civil Engineers in London, “nothing is commoner than to find the efficiency of electric-machinery and of steam-machinery contrasted to the great discredit of the latter. The dynamo, it is said, has an efficiency of 90 per cent. to 95 per cent., the steam-engine an efficiency of only 10 per cent. What a barbarous machine, after all the labor of a century, the steam-engine must be! The comparison is generally made by an electrical engineer, and the first reflection which occurs to one is that of all people the electrical engineer should be the last to abuse the steam-engine, for whatever may be the case in some future century, at present the dynamo is absolutely dependent on the steam-engine. Without the steam-engine the dynamo would be a useless mass of metal and wire. But passing over the moral aspect of the question—the ingratitude of the electrical engineer—the comparison is an unfair one, and shows a want of apprehension of the important law of the motivity of heat, which is one of the two fundamental laws of thermodynamics. Heat energy is undirected, or mob energy. It lies in the nature of the terrestrial conditions in which use has to be made of it that only a fraction is converted into directed or mechanical energy. The task of the steam engine is to do its best with the fraction which is convertible, and in that point of view it is not an inefficient machine. The dynamo has a much easier task. Energy is supplied to it in its directed or wholly convertible form, and naturally in transforming one kind of directed energy into another kind of directed energy only a small fraction need be wasted.”

ELECTRICITY AND VITAL PROCESSES.

IN days when less was known of both nerve-force and electricity than we know to-day, it was frequently suggested that the two were one and the same. False tho this is now known to be, it is certain that the exact relationship between the two remains to be shown. Now and then an interesting experiment tells us a little more than we knew before, and recently our new items of information have seemed to multiply a little faster than usual. Several such are gathered in a brief editorial summary published in *The Hospital* (November 9), extracts from which we make below:

"The relation between electricity and those hidden processes of cell-activity whose outward manifestations we recognize as the signs of life has always been a matter of the greatest interest. Unfortunately, its investigation has also been a matter of the greatest difficulty. The cells of which a large animal is built up are so connected with each other, so interrelated, and so buried in the mass, that the effect of exposing them to a current of electricity can only be judged of by very remote effects. Even the very fact of the influence of galvanism on vital processes, except at the points of entry and exit, has been doubted. Experiments which have been made, however, upon freely floating organisms are very suggestive, showing that the passage of even a steady current through them and the water in which they float—burying them, in fact, within a current—produces some change which is so far appreciated that they are driven to accommodate themselves to it. According to Dr. Augustus Waller, if a galvanic current be passed through a bath containing paramecia in sufficient abundance a curious sight is observed. When contact is made the whole crowd of paramecia fall into order with their noses toward the cathode, and begin to swim toward it in converging curves, while if the current be reversed the crowd breaks up, all its units turn round and begin to swim away, as if of one mind, from the new anode to the new cathode; clearly these creatures are more 'comfortable,' if one may use the term, when swimming with the electric current than the reverse way. This, however, is not a general law for all micro-organisms, for some tend to swim against the current, and others again to place themselves at right angles to it. . . .

"In regard to more complex free-floating organisms the same is found to be true. Much as cats are more comfortable when stroked the right way than the wrong, and in fact will often get up and move away when stroked from tail to head, so it would seem that tadpoles dislike being stroked the wrong way by electricity. An experiment is described by Dr. Waller. In a lantern bath were a number of fresh tadpoles, moving more or less leisurely and jolting each other in all directions. On sending through it a current of electricity, he says 'the commotion is amazing, the tadpole community seems to have gone mad, a writhing mass is all that can be distinguished; but the disturbance does not take long to subside, and now all the tadpoles are fixed as if at attention, heads to anode, viz., traversed by a current from head to tail, stroked down the right way.'"

Of course this is not a simple effect of the current on the individual cells, as it seems to be in the micro-organisms, but depends on the spinal cord; in fact, we are told that a piece of tail behaves in this way just the same as a whole tadpole. If the current is not strong enough to turn the tadpoles around, it makes those lying in one way wag their tails, while the others keep perfectly still. The article concludes thus:

"These experiments are then sufficient to suggest that to be bathed in a galvanic current may be by no means so immaterial to the proper functioning of the body as some people have imagined. If freely moving organisms are so affected as to swing round in response to the current, it is hard to believe that those embedded cells which can not swing are any the less affected, and it is open to us to believe that they will perform their functions all the less perfectly from their inability to conform to their new surroundings. In relation to this it is not without interest to bear in mind the assertions continually made by many people as to the distressing effect upon them of what is termed thundery weather, when the relation between the atmospheric and the earth potential is reversed, and when, therefore, the direction of the current discharging through our bodies is abnormal."

A Gleam of Hope for the Cancer-Stricken.—Under this heading *The Hospital* prints the following note: "The conviction is gaining ground that cancer is a parasitic, that is, a microbial, disease, like tuberculosis. If this should prove to be so, the cure of several large classes of cancer cases is within sight. The results of operations during the past fifteen years certainly point in this direction. Speaking at the British Medical Association's annual congress, in July last, Mr. Jonathan Hutchinson made the assertion that cancer statistics would have to be rewritten, so large had been the proportion of cures during the last decade or two. But there are certain qualifications in this otherwise satisfactory progress. The most important of these are that the cancers which have been 'cured' on so considerable a scale have been on or near the external surface of the body; and they have been diagnosed and operated upon at very early stages of their growth. Cancers of internal organs, which are seldom diagnosed very early, and which can not be reached by the surgeon's knife, still present the same hopeless features as before. On the point of early diagnosis and operation, Dr. Roux, of Lausanne, has collected some important statistics. According to these, certain classes of cancer which offer reasonable hopes of cure if operated upon early, are lost in as many as 62 per cent. of cases for the simple reason that they are brought to the operator a few months too late. In another class, still more favorable, 12 per cent. seek operation when all hope is past, and as many as 50 per cent. present themselves when it is too late to do anything but palliative operations. The moral for all persons is that in every case where the least suspicion of the presence of a new growth is entertained, medical advice should be sought without the loss of an hour; and the urgent warning to family practitioners is that so soon as they are convinced of the presence of a new growth they should take the operating surgeon into their councils without the delay of a day."

Is the Human Will a Chemical Agent?—Professor Ostwald, the eminent German chemist, contributes to the *Leipziger Berichte* a curious speculation which he calls a "chemical theory of the freedom of the will." He regards it as impossible that all natural phenomena should be purely mechanical, as materialists would consider them, for mechanical processes are reversible—they will work backward as well as forward—while natural processes will not. He regards the action of the human will as being precisely like the chemical process known as catalysis, in which an agent influences the time of a reaction without being itself affected. It is exactly thus that the human mind acts on matter, accelerating the chemical and mechanical processes associated with psychical activity without any expenditure of energy.

SCIENCE BREVITIES.

ELECTRICAL EQUIVALENT OF AN AVALANCHE.—"When one is told that, according to the calculations of Dr. Preller, the total expenditure of energy in the avalanche which occurred September 11 near the famous Gemmi Pass, in the Alps, was 4,400,000,000 meter-tons, it gives one but a vague and indefinite idea," says *The Electrical World*. "In such huge figures a few ciphers, more or less, have little influence on the mind, but by reducing to everyday quantities, such as we have to deal with, and pay for in our meters, a better idea of the significance of the statement may be obtained. The above amount of energy, which was expended in one minute, is equivalent to an activity of 1,000,000 horse-power, and sufficient at the rate of ten 15 candle-power lamps per horse-power to run about 90,000 lamps five hours per day for one whole year."

A VALUABLE ally of the field-geologist is to be found in the land-crab, as reported in *Natural Science*. Some time ago Mr. Stirling, Assistant Geological Surveyor of the colony of Victoria, Australia, suggested that the work performed by this diminutive excavator in bringing up pieces of the rock forming the subsoil might help the miner to find coal-seams, just as the burrowing wombat had disclosed stanniferous lode-stuff in the Australian Alps. "The hint was taken. A young miner detected small pieces of coal around the burrow of a crab, sank a shaft on the spot, and cut the coal-seam four feet below the surface. From similar evidence the officers of the geological survey have traced outcrops in places where the rock was masked by alluvium."

It has been discovered, according to *The Electrical Age*, that the addition to copper of pure lead, preferably from 0.5 to 1.5 per cent., detracts but very little from the conductivity of the metal, while greatly improving its fluidity in casting. This addition of lead has long been known to have this effect on gun-metal and brass. It has also been known that the addition of lead to molten cast-iron has a similar effect and produces cleaner castings.

It is stated by Mr. R. M. Bache, in *The Psychological Review*, that negro children are quicker in their motions than the offspring of white persons, and he suggests that the higher mental qualities of civilized white races may have been gained at the sacrifice of quickness of response to outside stimuli.

THE RELIGIOUS WORLD.

"CHRIST'S TEACHING ON SOCIAL PROBLEMS."

SOME of those who are earnestly seeking a solution of the great social problems of our time frequently refer, in a vague and general way, to the practical social teachings of the Founder of Christianity as containing the needful answer to our



ERNEST H. CROSBY.

questions; but until lately there has been no attempt to bring together the records of all of Christ's sayings and doings which bear on social questions, and present them in a clear and systematic form for the guidance of men. Mr. Ernest H. Crosby, son of the late Dr. Howard Crosby and President of the New York Social Reform Club, is the first, as he believes, to make such an attempt, in *The Kingdom*, Minneapolis. He divides his essay into three

parts, considering in the first the subject of property, in the second life and liberty, and in the third the attitude toward government.

With regard to property, after quoting a number of Christ's sayings, Mr. Crosby writes:

"An unprejudiced mind would, I think, after reading the above extracts from the words of Christ, find it difficult to avoid the conclusion that he was opposed at least to the forcible defense of the right of private property. If it is covetousness for me to want my own property; if it is wrong to lay up treasure on earth, *i.e.*, to save; if we should give to whoever asks, lend to whoever would borrow, and forgive our debtors; if the possession of riches is bad in itself, and if the rich are doomed; if a man must let even the clothes he has on—his nearest and least questionable property—go without a protest, what becomes of 'meum' and 'tuum'? Even the miracle which rich men hope to have exercised in their behalf by a God to whom all things are possible is a slender reed to lean on. What does Christ say on this subject?

"It is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God' (Luke xviii. 25).

"This 'kingdom of God' which he said was within us (Luke xvii. 21) and for whose coming we are taught to pray (Matt. vi. 10), was the kingdom which He intended to found in this world. It is almost impossible for a rich man to enter it, but he may do it by giving up his riches, as Christ told the young ruler. He gives no intimation anywhere that the rich man may enter without giving them up, and even Zacchæus had set out on the right way by giving up half.

"Making all allowance for Oriental hyperbole, we are driven to the conclusion that Jesus entirely condemned the private possession of riches and also the defense by violence of any private property. If human language has any meaning, his disapproval of riches and of the enforcement of property rights is fully made out."

Examining all of Christ's teachings on the subjects of life and liberty, Mr. Crosby says that "we are forced to conclude that He denied the right to defend life or liberty by violence." As for government, Mr. Crosby says, after numerous quotations:

"It necessarily follows from Christ's teaching with reference to

ambition, oaths, judging and going to law, His arraignment of the administrators of the law and His attitude before rulers, that, while He submitted to government by force, He disapproved of it."

After thus introducing all the evidence he finds in support of his conclusion, Mr. Crosby seeks to point out the fundamental principles underlying the precepts and conduct of Christ. We quote this part:

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets' (Matt. vii. 12).

"And then:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And the second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law, and the prophets' (Matt. xxii. 37-40).

And again:

"Love your enemies' (Matt. v. 44). And lastly:

"Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil' (Matt. v. 38, 39).

"To act toward all men with love and to abstain from force, *i.e.*, not to resist these two principles, bring us of necessity to all the conclusions which Christ has so forcibly laid down. Government rests upon force, and so does its chief function, the defense of life, liberty, and property. What Christ condemned in the individual—the use of force—He did not permit to the community, an aggregation of individuals. The Quakers stopped short of the ultimate results of the doctrine of non-resistance and left the right to private property intact, but the teaching of Jesus on this subject is absolutely logical. Private property depends upon force so long as there are any persons willing to take from their neighbors, and Christ saw this and lived as nearly as was possible without any. A profound philosophy lies behind this doctrine. The days of physical force will at some time come to a close and the future does not belong to violence, for 'The meek shall inherit the earth.' We no longer enforce our religious views by fire and sword. Dueling has died out. We are endeavoring to substitute arbitration for war. In short, everything points to the final abandonment of physical force as a means of improving the world."

In conclusion, Mr. Crosby asks what courses are open to an honest man who becomes familiar with Christ's true attitude. He answers as follows:

"(I.) He may declare Jesus Christ to be a fanatic and reject His teaching and His name. This is far better than to retain His name and reject His teaching, for His bitterest denunciations were directed against hypocrites.

"(II.) He may find in Christ's teaching the mere outlines of a high and unattainable ideal, in which case he must acknowledge his own shortcomings, and blame the church for having proved recreant to its trust in concealing that ideal for many centuries.

"Or (III.) he may recognize in Christ's teaching the very secret of true living, to be studied and applied in his own life, and on this condition alone can he lay any claim to be His disciple."

Commenting upon Mr. Crosby's position, *The Voice* (New York) has this to say:

"There is no doubt that Christ refused to use force to defend Himself from violent men. But He did not need to. He was endowed with supernatural powers, and when they sought to lay hands upon Him, He removed Himself miraculously from among them. He also, no doubt, counseled and enjoined His disciples not to use force, tho one passage (Luke xxii. 35-38) of a different tenor Mr. Crosby can explain only on the supposition that Christ here yielded to temptation. But the counsel to the disciples not to resist violence with force was undoubtedly a necessary precaution, from a worldly standpoint, for they were a handful of weak men, who, like the Christian missionaries in interior China, were sure to bring down destruction upon themselves by any other than a passive course. And, moreover, the disciples also, we are told, were endowed with supernatural powers.

"Here is a question that it seems to us will put this doctrine which Mr. Crosby is advocating to a supreme test: If a man can not rightly resist with force an assault upon his person, can a woman resist such an assault upon her honor? Is it possible that

Christ taught a doctrine that makes it a woman's Christian duty to submit to any beast of a man that may assail her? Is it not unthinkable? And yet, if the doctrine of absolute non-resistance, as now promulgated, be well-founded, it must apply to such a case. The world will have to have a very clear and unmistakable 'Thus saith the Lord,' before it will ever accept any such teaching."

CHINESE MISSIONARY QUESTION AGAIN.

THE question of the propriety of continuing missionary work in China on the present plan continues to be widely and somewhat warmly debated. While active missionaries almost unanimously report in favor of this plan, lay and secular opinion is largely opposed to it. Mr. T. C. Hayllar, who resided in China for a number of years and claims to have had special opportunities for observing the mode and effect of missionary work there, contributes to *The Nineteenth Century* (November) an article in which he says that the Chinese are singularly stanch in their adherence to the Dragon Throne; that so long as such is the case that cumbrous fabric of government will go creaking along in its old course, and that if no Christian power is prepared to undertake the government of China, missionary enterprise, if it is to go forward at all, will have to adapt itself to the existing state of things. On this point he says:

"Judged by any decent or reasonable system of international ethics, China has been hitherto treated with scant courtesy and less consideration in this matter of missionaries. A little less harshness, a little more Christian kindness toward her rulers, would in past times have done much to ameliorate a situation which has at length arisen, and which is gradually becoming intolerable. The chief difficulty consists in the conclusion to which the great official classes have arrived—that the missionaries are their most relentless and implacable enemies, calumniating them, and misrepresenting their actions at every turn, and using all their influence and the great means at their command to overthrow their system of government and abolish their rule for their own flagitious purposes.

"I use the word 'flagitious' because the very presence of missionaries in China being a cause of the most complete perplexity to the minds of the educated classes, they can see no possible explanation of it, except in some sinister political purpose, the avowed objects striking them as being too puerile for a moment's serious consideration. That foreigners to whom their country is indebted for unnumbered humiliations, who inflicted opium upon them, and stole the treasures of their Summer Palace, should produce men whose sole aim, under the guidance of a divine command, is to benefit them, is an idea only to be entertained by children, or by poor, uninstructed people beguiled by bribes and unhallowed rites! Priests of no order are held in high esteem or respect in China. Why, then, should the word of 'foreign devils,' claiming that they do that sacred character, be worthy of consideration? In their own way, be it recollected, the Chinese of the upper classes are not altogether uninformed even of the progress of events in foreign countries. They are, therefore, aware that the movements of thought in modern Europe are not making in the direction of faith in religious dogmas. They do not think that the theory of the 'divine command,' which missionaries themselves put forward, has much weight with European statesmen."

Turning to the spiritual functions of the missionary, Mr. Hayllar says it is strange that there should be so much room for friction when there is so little that is inconsistent with Christian ethics in the morality of Chinese philosophy. He continues:

"The Tanist sect would seem to insist as strongly as Christian teachers on the mutual duties of neighbors. A *modus vivendi* between such similar ethical doctrines would not seem difficult to establish. But when we come to the supernatural basis of the Gospel, no common meeting-ground seems possible. The literates especially reject Christian miracles with contemptuous indifference. What the liquefaction of the blood of St. Januarius is to the Protestant, or the cures of Lourdes to the Paris physician, such are the supernatural chronicles of Holy Writ to the literate.

His mental attitude toward all such matters is in the highest degree skeptical. Why, if there were to be stupendous events material to his well-being in another life, should they have happened in a remote corner of Asia, outside the ken of the Middle Kingdom? The idea is as offensive to his patriotic pride as to his trained intelligence. Moreover, if there is but one true road to salvation, what has become of his ancestors, and the sages whose memory he venerates? Is it pretended that, instead of being objects of worship, they are expiating unconscious sins in endless and undreamt-of tortures? To be at the same time instructed that the best he can look forward to in the future is to share an unseen paradise with foreigners, whom it is his dearest wish on earth never to see again, is equally terrible. Nevertheless, such is the peculiar and essential tolerance of the Chinese mind in religious matters, it is probable that the teachings of Christ might be absorbed and peacefully adopted in the national polity, were it not for the arrogance with which they are put forward as the one and only true religion on earth, all others being false and pernicious. All sorts of creeds live side by side in harmony within the boundaries of the Middle Kingdom, mainly, perhaps, because they by insensible degrees assume the complexion of the Chinese mind and become impressed by its psychic conditions."

In relation to the ethics of Chinese philosophy, Mr. Hayllar thinks it very doubtful whether the cult of the Chinaman does not strike deeper root into his daily life than the Christian religion does into that of any nation in Europe. He concludes by saying:

"It forms no part of my purpose to belittle the efforts of the good men and women who work in the field of missionary enterprise in the Far East. They are quite capable of defending their own case, and have powerful pens advocating their cause all over Europe. But it is well to point out that it is one which emphatically has two sides. The Chinese only ask to be let alone. The burden of proof is with those who contend that their request should not be granted. With the Chinese, the pressing necessity of the hour seems to be the return of the missionaries to the ports. Not only, as I think I have shown, are they within their rights in the matter, but I believe its refusal will entail future disasters on the missionaries themselves. The present temper of the Chinese seems to be sullen and dangerous. The effect of ultimatums and commissions ending in executions will not be permanent. The Chinese are slow to abandon a fixed purpose, especially when they believe that they have substantial justice on their side."

Apropos of much of the adverse current literature concerning foreign missions, *The Christian Advocate* says:

"Within a few months, in the secular press, either as contributions, editorials, or reports of conventions and discussions, or of interviews with travelers, many things have been said adapted to prejudice the public mind against foreign missions. Most of these things Christian travelers know to be false. . . . Let honest critics continue to point out errors and suggest new and better methods. It is only the ignorant or the dishonest that we would expose; the slanderers, the men who say they know when they know not, and deceive while claiming unusual opportunities, assuming an air of candor and declaring a profound regard for the truth, do, nevertheless, produce, whenever they speak or write upon such subjects, the effect of the grossest falsehoods."

THE *New York Observer* says: "Altho the Pope formally objects to mixed congresses of Catholics and Protestants, it is only when the congresses are not under Catholic control. He deems it advisable that the Catholics should hold their conventions separately, but that 'lest the utility of these conventions should result simply to their own benefit, they might be called with the understanding that admittance should be open to all, including those who are outside of the church.' His Holiness is pleased to promote by recommendations the practise of the Paulist Fathers, 'who prudently think fit to speak publicly to our dissenting brethren, both in order to explain Catholic doctrines and to answer any objections presented against such doctrines.'"

The Catholic Review advises the authorities of the Vatican to have photographic copies made of all the important archives of the church, especially of the documents that involve Protestantism, Free-Masonry, and United Italy. "For," says *The Review*, "should the Pope be forced to leave Rome the enemies of Christ in civil power in that country would seize and destroy all evidence favorable to Christianity."

TEMPTATIONS OF MINISTERS.

SOME of the peculiar temptations besetting the ministerial office were pointed out by Rev. Dr. James Stalker, author of "The Life of Christ," in a recent ordination address in Free St. Matthew's Church, Glasgow. One of these temptations, according to Dr. Stalker, is that arising from the minister's position as a student. There is special danger as the student makes himself familiar with that movement of thought that goes by the name of Criticism:

"I do not call this movement skeptical, altho a great deal of current criticism proceeds on naturalistic principles. Opinions differ very much as to the probable effect of criticism in the field of the church, but on this I pronounce no opinion at present. What I wish to point out is that criticism looks only at one side of Scripture—the human side. The Bible has a human side, and the business of criticism is to collect all that can be ascertained about it. But it is possible to dwell so constantly and exclusively on this region of things as practically to lose the sense and the impression of the other side of Scripture. But the Bible has another side, through whatever human media it may have reached us; it is a gift from the Eternal Spirit, and it is intended to be the food of the human spirit. For the appreciation of this, however, there is requisite a totally different sense from that which weighs the *pros* and *cons* of evidence as to dates and authorships."

Other dangers which beset the minister come to him in his capacity as preacher and pastor, and one of the greatest of these is professionalism. On this point Dr. Stalker says:

"The solemnity of even the most solemn scenes may wear off. Through constant repetition the experiences which at first move the heart to its depths may cease to impress. There is a sense in which a minister's work is business, like that of other people. He must, if he is to retain his position, give certain hours to study and certain hours to visiting, and he must make certain appearances in the pulpit; and he may come to perform these duties with an eye to those by whom he is employed. Thus he may descend from the pulpit feeling that he has done his duty and that his task is over, but with no anxiety as to whether or not any spiritual results follow. Only, if a minister yields to this state of mind, his work loses all its value and his own soul dies. He is no longer a minister of Christ, but only the mask of a minister; and, tho his talent may be brilliant enough to maintain his position, his success is only a sounding brass and a tinkling cymbal. It is only when a minister, as he visits, really carries on his heart the sorrows of his people, and, as he studies, feeds first his own soul with the Word, and, as he preaches, keeps in his eye, first and last, the spiritual profit of his hearers, that he merits the name he bears. I sometimes think that the causes of failure in the ministry are to be found mainly in this region. Failure is not due to want of ability or lack of diligence; but the unseen fibers which should take hold on the divine realities have withered; and, if this has happened, a man may be a respectable ecclesiastic, or a learned professor, or an eloquent orator, but he can not be a spiritual power."

HAVE WE SAYINGS OF CHRIST NOT RECORDED IN THE GOSPELS?

IN the nature of the case, the four gospels in the New Testament can contain only a chrestomathy or selection from the addresses of Christ. The great bulk of His discourses have not been preserved in these books, and only one of His sermons, that upon the Mount, has been recorded with anything like completeness. Of the thousands of other sayings and teachings of Christ not found in the Gospel records, have we any remains or examples? On this subject an article in *The Columbus Theological Magazine* (No. 5) gives us some information. The run of thought is as follows:

The existence of extra-canonical sayings of Christ has been acknowledged all along by students of church history. The difficulty existed and still exists in their identification. The oldest writers of the church, such as Justin the Martyr, Origen, Clemens

of Alexandria, and others, have in their writings handed down as sayings of the Lord not a few statements not to be found in the gospels. The sayings are called the *Agrapha*, i.e., the Unwritten, in contrast to the *Engrapha*, or those preserved by the evangelists. These *agrapha* are found everywhere in the earliest literature. The great Hebraist Delitzsch, in his interesting sketch called "A Day in Capernaum," claims that even in the Talmud there are such unrecorded utterances of Jesus Christ. The fact of the matter is that many of the recorded parables, such as the tares among the wheat, Dives, and others found in the New Testament, can be paralleled in the Jewish literature of the times. Every petition of the Lord's prayer has its counterpart in the Mishna and other Jewish writings. Why could not these sayings of Christ not recorded by Matthew, Mark, Luke, and John, but which circulated as living tradition in the earliest period of Christianity, have been appropriated by Jewish writers?

1. The fact of the existence of such *agrapha* is demonstrated by the Scriptures themselves. In Acts xx. 35 the words, "It is more blessed to give than to receive," are by Paul claimed to be a citation from a discourse of the Lord. Yet in our written gospels we hear nothing of such a sentiment falling from His lips. Here then we certainly have such an *agraphon*, picked up by Paul from the abundance of tradition current among the primitive Christians concerning the doings and sayings of Christ. How many more of such *agrapha* may be incorporated in the other books of the New Testament, without being expressly ascribed to Jesus, we have no means of knowing. It is easily possible that we have in the Pauline and other writings quite a number of Christ's sayings which we no longer recognize as such. It is certain that there were collections of such sayings in the early church which have been lost. The most famous of these are the *Logia* of Papias, quoted by the historian Eusebius, and regarded by him as the basis of the original Matthew.

2. Another such extra-canonical saying reads: "Be good, money-changer. Prove all things; hold fast that which is good; abstain from every form of evil." This is the best attested *agraphon* in Patristic literature, and is quoted frequently by the fathers. The latter part is at once recognized as found in 1 Thess. v. 21, 22, where, however, Paul does not state that this is a citation from Christ. Origen, the great church father, in his commentary on Matt. xvii. 31, expressly states that these were words of the Lord. It is claimed that here Paul, as he is thought to have done in many other places, made use of a saying of Christ without indicating it as such.

3. "He who is near unto me is near unto a fire; he who is far from me is far from the kingdom." This saying is expressly ascribed to Christ by Origen in His sermon on Jere. xxx. 3, and is also mentioned as such by Didymus of Alexandria. Origen does not state the exact source of this *agraphon*, but introduces it with the words: "I have somewhere read this Word of the Lord." The sentiment of the first part is in harmony with Luke xii. 19 and Matt. x. 34.

4. "For the sake of the weak, I became weak; for the sake of the hungry, I have hungered; for the sake of the thirsty I have suffered thirst." This is claimed by Origen, in his comment on Matt. viii. 2, to be a saying of the Lord. The sentiment is akin to that of Paul in 1 Cor. ix. 22.

5. "Let not the sun go down over your wrath." These words are indeed found in Eph. iv. 24, but not as a dictum of the Lord. In Adamantius' "Dialogs Concerning the True Faith," they are ascribed to Christ, and His claim is reiterated by other early Christian writers. This agreement with the sentiments of the Lord as expressed in Matt. v. 24, 25, is apparent at a glance.

These are but a few specimens of the *agrapha* that can be traced in Patristic writings. A full collection of them, in the original tongues, with all the variant readings, has been made recently by Pastor Albert Resch, a German scholar of note, and published in the series of "Texts and Investigations in Early Church Literature," edited by Harnack and Gebhardt.

A NEW Protestant Episcopal diocese is to be set apart from the diocese of Western Maryland, which will include four counties of Maryland and the District of Columbia. The convention for the choice of a bishop has been called for December 4. There are many candidates, but thus far there is no certainty as to who will be elected to the office. The churches constituting the new diocese have pledged \$50,000, the interest of which will help to provide for the maintenance of the episcopal establishment.

MUSIC AS A RELIGIOUS REFORMER.

THE value and usefulness of music, vocal and instrumental, as an agency for the expression and development of a spiritual feeling has been recognized from the days of Jubal down to the present time. The psalmody of all the churches, ancient and modern, and all the hundred and one instrumentalities for producing melodious sounds as a part of divine worship, have their basis in this idea. But there are some who believe that, after all, the power of music as an agency for the promotion of the Gospel and the spiritual life has only yet been imperfectly realized. It is their idea that we do not need more choir music, nor so-called artistic singing in connection with divine worship, so much as more spirituality in church music generally, more men and women with the musical gifts, who shall be trained to the special service of "leading men to Christ" through the agency of song. It is one of these who writes as follows to *The Christian World*:

"Why not think of the waste of using our organs and choirs so little? Why not get them to provide sacred music devotional, inspiring, and elevating, and so apply a new power to win and bless the people? This will cost money and above all effort, disciplined consecrated effort, but it will attract the people, and it will not break the spell that is more or less felt by all who have a reverence when they are in buildings consecrated to the worship of God. Music is one of the 'passionless reformers' for which a noble East London writer pleads in these words: 'Not second among reformers may be placed high-class music, both instrumental and vocal, given in school-rooms, mission-rooms, and, if possible, in churches where the traditions speak of worship, where the atmosphere is prayerful, and where the arrangements of the seats suggests kneeling; just the music without a form of service, nor necessarily an address; only a hymn sung in unison and a blessing from the altar at the close. To hear oratorios—St. Paul's, the 'Messiah,' 'Elijah,' Spohr's 'Last Judgment'—I have seen crowds of the lower class, shoeless and bonnetless, and all having the 'savor of the great unwashed,' sit in church for two hours at a time reverently; the long lines of seated folk being now and then broken by a kneeling figure, driven to his knees by the glorious burst of sound which has awakened strange emotions; while the almost breathless silence in the solos has been occasionally interrupted by a heart-drawn sigh. One man came after such a service for help—not money help—but because he was a drunkard, saying, 'If I could hear music like that every night, I should not need the drink.' It was but a feeble echo of St. Paul's words, 'Who can deliver me from the body of this death?' A cry—a prayer—which given to music might be borne by the sweet messenger through heaven's gate to the very throne beyond. Have we ever begun to realize this power of noble music to 'uplift' the people? Here, we feel persuaded, there is a real mission for the churches, if only earnest men and women could be persuaded to give themselves to this work."

SOME THOUGHTS OF A DOUBTER.

UNDER the title of "The Persistence of Dogmatic Theology" (*Westminster Review*, November), Mr. G. G. Greenwood arraigns Orthodoxy and cuts into established doctrines and beliefs with a blade tempered chiefly with ridicule. Among other things he finds it impossible to believe in the doctrine of the Trinity. He sees "not the slightest reason to believe in it," and even the most proselyting of the orthodox will not, he imagines, ask him to believe without finding some reason for such belief. The doctrine of the Trinity appears to him to be "the most preposterous of all the dogmas which have been fabricated by the perverse ingenuity of theologians." To quote briefly as a sample of the argument, he says:

"If, indeed, it were proved to me that this doctrine rested upon a revelation from God I would, of course, accept it as truth, tho even so I should be subject to the limitation so well expressed by Archbishop Secker: 'Let any proposition be delivered to us, as coming from God or from man, we can believe it no further than

we understand it; and therefore, if we do not understand it at all, we can not believe it at all.' In this case, however, I am very sure that the dogma is but the invention of man, and to me the marvel is how men of intelligence, after fully and dispassionately considering the matter, can still believe in it. Yet what are the facts? We find, indeed, that free thought and free inquiry have made the most satisfactory and encouraging advances during the last fifty years, and we may confidently hope that these advances will be even more rapid during the coming century. Nevertheless we find that dogmatic theology still holds its own, if not argumentatively, at any rate numerically. Take the ordinary man of which the Socialists call *bourgeois* society, and inquire as to his religious belief. You will find that in the vast majority of instances he professes the 'orthodox' faith. He is a regular attendant at church or chapel. He believes not only in the Nicene, but probably also in the (so-called) Athanasian Creed, tho he expresses some mild doubts as to the 'damnatory clauses' of the latter formulary. He believes (so he will tell you) that the Old Testament, as well as the New, is the revealed Word of God. He believes in the story of the Creation, the Fall, and the Deluge as told in the book of Genesis, tho possibly he may admit of some *allegorical* interpretation. He believes that the Creator of the Universe took evening walks in the Garden of Eden, that He showed Himself to and talked with Adam, Moses, and others; he believes (to take a few examples) that Elijah went up in a chariot to heaven; that Jonah lived three days and three nights in the belly of a whale under the sea; that dead persons have been frequently brought to life again; that devils have been cast out of men and sent into swine; that multitudes have been fed on a few loaves and fishes. He believes these and a hundred other strange and miraculous things, and he is extremely angry with you if you venture to express the opinion that there is no evidence and, indeed, no foundation in reason to support such beliefs or any of them.

"Now the devout orthodox may perhaps say that the very fact of the continued prevalence of these beliefs is of itself a proof of their divine origin. We can afford, however, to pass by such an assertion with a smile; for the truth is that so many causes conspire to maintain the existence of dogmatic theology that it would be indeed extraordinary if that existence were not almost indefinitely prolonged. It is all very well to shout *Magna est veritas et prevalebit*, but a very cursory study of human history is sufficient to show that falsehood, prejudice, passion, ignorance, superstition, and credulity have constantly been victorious over truth, and I much doubt whether the true maxim for this world should not rather be expressed, 'Great is error, and it shall prevail!'"

RELIGIOUS NOTES.

SPEAKING of the Denver "healer," *The Outlook* says: "When we take into account the undoubted possibility of the mind and the will-power affecting the bodily condition; the number of people with a tendency to hypochondria in a mild form; the great class of diseases which naturally ebb and flow in intensity; the astonishing credulity of the untrained, unscientific human mind; and, finally, the invariable habit of marvelous stories to gain in the retelling—perhaps we have given all the explanation possible of Schlatter's power. There is much evidence that the man is absolutely sincere tho self-deluded."

THE date of the Exodus has been generally set down at 1320 B.C. Dr. B. Neteler, the Egyptologist, now declares that the date must be put back 130 years. He is largely influenced by some facts disclosed in the Telei-Amarna tablets, and he maintains that the reign of Menephtah, the supposed Pharaoh of the Exodus, ended about 1449 B.C. The real Biblical date places the Exodus 135 years before 1449, that is, 1584 B.C.

THE following figures given by the Rev. John McEwan, of Scotland, show the recent great increase in Imperial grants to Roman Catholics and Episcopal schools in that country. In 1873 the Roman Catholic schools numbered 22, with grants of over \$20,000. Now they number 177 with grants of \$347,940. The Episcopalians had 46 schools in 1873 with grants of about \$20,000. Now they have 74 with grants of \$86,000.

THE number of Baptists in Wales has increased during the past ten years 63,972. The total membership in the principality is now 100,534, with over 200,000 adherents and attendants at public service. These figures are based upon the report of the Secretary of the Baptist Union.

A CURIOUS harvest-festival was held at the fishermen's chapel, Folkstone, England, recently. In addition to the usual decorations there was a supply of fresh fish. The preacher pointed out that the "harvest of the sea" was as deserving of notice as that of the land.

THE Cardinal Archbishop of Paris has sent to the President of France a protest against the exceptional taxes imposed on their religious orders in that country.

FROM FOREIGN LANDS.

WAR BETWEEN THE UNITED STATES AND SPAIN.

THE warlike tone of that section of our press which advises the annexation of Cuba to the United States has not passed unnoticed in Spain, where neither the Government nor the people fail to realize that there is danger of losing Cuba. Sr. Canovas, the Premier, expressed himself to the effect that "it may become necessary to form a 'national' or coalition ministry, composed of all political parties in Spain, to insure the full concurrence of the nation in the defense of Cuba." He also thinks that Spain should approach Mexico with regard to an alliance, as "Mexico would be in a bad position if the United States possessed themselves of the Havana." He acknowledges that Spain may be forced to go to war with us, if we grant the Cuban insurgents belligerent rights. Hence a good deal of interest is shown in Spain in our army and navy, especially the latter. The Spanish illustrated papers give descriptions and pictures of our ships. What Spain is doing to strengthen her own navy is evidently in excess of her requirements in subjugating the Cubans. The *Kölnische Zeitung*, Cologne, says:

"Spain fully recognizes the gravity of the situation, and prepares for action. The naval authorities intend to convert the sixteen large steamers of the *Campania Trans-atlantica* into fast cruisers. In case of war, these vessels will, of course, receive letters of marque, and they will be manned with a staff from the naval depots. Their armament is to consist of 14-centimeter guns. The unprotected ports of Cuba are now being prepared by the laying of torpedoes. Officers have been sent abroad ostensibly to study the advance in modern improvements in foreign ship-yards, but in reality to inspect any man-of-war that is for sale. In Germany the Spaniards seem intent upon the purchase of the large cruiser which was recently finished. The *Victoria* and the renowned *Numancia* will be modernized, and it is only a question of time when the heavy squadron which is now gathering at Cadiz will sail for Cuba."

The *Epoca*, Madrid, the official organ, declares that "the Spanish Government would not be surprised to find that the United States recognize the insurgents as belligerents. But Spain is prepared for such an event." Emilio Castelar, however, does not believe that the United States will make an attempt to possess herself of Cuba. He has contributed a long article to the *Liberal*, Madrid, which we summarize as follows:

"In spite of the vaporings of the American press, in spite of the brave talk at political meetings and in the clubs, it is not easy to imagine that the Americans, who are really very sensible, can desire the independence of Cuba. The Americans are not blind; they see what a miserable failure the republics of Central and South America are. They also know that the rebels have neither a Government nor a proper organization. The Americans value civilization too highly to give up Cuba to anarchy. And did not one of their best men, Seward, acknowledge that American civilization benefits by the fact that Spain still holds the Antilles? As for a war for the possession of Cuba, the United States will never enter upon such a venture. They could not do it if they wanted to. Neither the United States army, militia and all, nor the navy can be said to count for anything if compared with the armaments of warlike nations. And the Americans are certainly not a warlike race. They may wish to extend their territory, but they prefer to purchase the extension for hard cash. The United States will bear comparison with Carthage much better than with Rome. Congress knows this well enough. The enormous republic will quietly stay on its continent, rather than trust itself to the treachery of the ocean, else it would have purchased St. Thomas when the chance offered, or would have annexed the Hawaiian Islands."

General Martinez Campos thinks that he can not be worse off if the United States recognizes the insurrection. His plans are described in the *Imparcial*, Madrid, as follows:

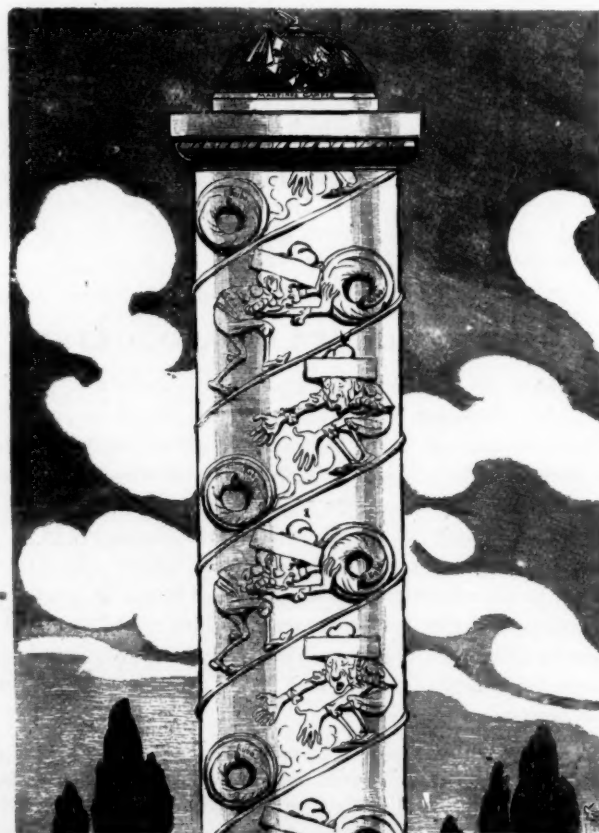
"When all preparations are complete the troops stationed throughout the island will receive a general order to march, and, each column assisting the other, they will drive the insurgents before them until they have cornered them in a place where they must accept a battle. The precise plans are, of course, kept secret, but they are so far complete that only the cessation of the rains is awaited to put them into execution. Military operations will probably be begun in the province of Santa Clara."

It is doubtful if the insurgents will await a general attack on the part of the Spaniards. The news that Maximo Gomez will return to New York during the winter, as his health is failing, and that his force will be disbanded, seems to indicate that the insurgents will lie low while the weather is favorable to European troops, and resume operations when the fever once more forces the Spaniards to be idle. Regarding the possible interference on the part of the United States, Martinez Campos has most decided views. He says:

"It is quite possible that party politics in the United States will lead to the recognition of the rebels as belligerents. But that does not worry me. Spain will then know how to act. Our ships will stop all suspicious vessels and search them. If the United States sends troops to Cuba it will be all the better. We will then have regular battles instead of these little brushes. And even if we should be unlucky enough to lose Cuba, we will at least lose with honor."

It is this fruitless attempt to beat the small detachments of insurgents which suggested the accompanying cartoon to the Berlin *Kladderadatsch*. Our incorrigible contemporary depicts Martinez Campos in the useless effort to shove a roll of tobacco up hill, while a Spanish sentry is ceaselessly tramping around within the Cuban cage. Sr. Adolfo Llanos, editor of the *Ilustracion Española y Americana*, describes the frightful effects of Cuban climate upon troops which are unused to it. As Sr. Llanos speaks of Spanish soldiers, proverbially hardy and very abstemious, as well as used to trying marches, it is natural to suppose that men of Germanic origin would suffer still more. He says:

"The climate soon reduces a battalion of 500 men to a troop of 50 to 100. Gradually the hospitals give up some of their inmates to reenter the ranks, but many of the men are destined to be



"KLADDERADATSCH'S" SUGGESTION FOR A STATUE TO MARTINEZ CAMPOS.

buried before they have met the enemy. Fever, the cruel scourge of the country, claims its share. For every soldier who is to fight the rebels we must send four. Considering that we must guard the coasts, and defend the towns, as well as protect the estates, we ought to have eight men against every rebel. Taking into consideration the ravages of the climate, we must send 32 instead of eight. Hence 20,000 insurgents necessitate about 200,000 candidates for burial on our side."—*Translated and Condensed for THE LITERARY DIGEST.*

THE ARMENIAN DIFFICULTY.

A CAREFUL sifting of all the news published regarding the Armenian situation, including accounts given by unassuming private individuals, leads to the conclusion that rebellion is rife in Turkey, and that the Mohammedan subjects of the Grand Calif are as little satisfied as the Christians. The massacre of Armenians as witnessed by the passengers of an Austrian steamer at Trebizond prove that the Christians are in many cases at the mercy of the fanatical Turks. The disappearance of many leaders of the Young Turkish Party, the wholesale execution of disaffected soldiery, and the fact that prisoners were drowned in sight of an Austrian Lloyd steamer, show that the Government is not inclined to deal gently with Mohammedan rebels. Two rumors have created special attention—that the powers will enforce the terms of the Berlin treaty at once, and that the young Turks have joined hands with the Armenians. The only confirmation of the latter report is found in a manifesto of the young Turks, published in Paris and reproduced by the French papers. It runs as follows:

"The Young Turkish Party which, with Midhat Pasha at its head, dethroned Abdul Aziz for his opposition to the constitution and all Liberal reforms, is not dead. It has been working quietly—not to overthrow the Osman dynasty, which we consider necessary for the maintenance of order—but to propagate scientific progress. We ask for reforms not for one province only, but for the whole Empire, for Ottomans, Jews, Christians, and Mohammedans. We want to advance, but we also wish to preserve the originality of our Eastern civilization. There are in Europe noble-minded men who aim at the welfare of both East and West, independent of creed and politics. To these we appeal to assist us."

The news that the treaty powers will jointly demand and enforce the immediate introduction of reforms in Turkey comes from Rome. It lacks official confirmation. It has produced the most remarkable effect in England. The British press, which a short time ago demanded that England should force the Sultan to comply with the terms of the Berlin treaty, now considers that other powers have no right to interfere in Turkish affairs, and that the rest of Europe must not presume to make naval demonstrations. *The Morning Post*, London, credited with being 'official' since *The Standard* fell into disgrace by its midsummer article against Germany, says:

"Turkey is still a sovereign state. No foreign Government has a right to interfere in her internal affairs unless it can be proved that their condition constitutes either a permanent menace to general tranquillity and peace or a danger to the interests of other states. In 1878 the Porte agreed to make known as time went on the general character of the Armenian reforms, and to allow the powers to see that the work was carried forward in a prompt and reasonable manner. But to ask that at the present moment the Porte should say at once what steps it will take with regard to the immediately pressing as well as the more general problems which it has to face is to demand something far in excess of what was required by the treaty of Berlin. The results of such a step can not fail to be of the most portentous character, and it must be most earnestly hoped that they will be carefully considered before the powers finally embark on the policy which it foreshadows. The Ambassadors have incurred a terrible responsibility, and have hinted a threat which means nothing less than the occupation of Turkey."

The Newcastle Chronicle, an excellent barometer of what

Englishmen generally think, and which recently spoke of the possible good effects of a British naval demonstration against the Sultan, now says:

"We cannot pretend to say that we quite understand what is meant by the 'superintendence of the application of reforms.' If it means anything, it may be assumed to concede some right of interposition; but when the matter is looked at closely, the right appears to be an illusion; for, if the Porte does not initiate any reforms, there can be nothing to superintend. That is exactly the present condition of matters; and, if it is asked who is responsible for this, the answer must be, the framers of the treaty of Berlin. The Ambassadors of the powers who drew up a scheme of reform thirteen years ago must have known that they had no authority to enforce it. The 61st and 62d Articles of the Berlin treaty are simply a record of good intentions which the treaty gives no power to carry out."

The Russian press accuses England of duplicity. "There is not a power interested in Eastern politics that does not distrust England," says the *Gouvernementsky Viestnik*, tho in its unofficial columns. *The Globe*, London, calls upon Germany to see that Turkey is not divided up, but "Aunt Voss," as the other Berlin papers call their oldest contemporary, the *Vossische Zeitung*, declares that Germany can not lose anything by the fall of Turkey, and that she will not exert herself on England's behalf.

The *Kreuz-Zeitung* thinks England is only displeased to see that Turkey is informed of the ability of the other powers to interfere, if necessary. The *Kölnische Zeitung*, Cologne, says:

"The German Government is not in the habit of blazoning abroad its diplomatic actions. But it is well known that Germany has emphatically exhorted the Porte to execute the international treaties for the preservation of order. The German Government has taken this step out of consideration for the maintenance of peace, and also for the Sultan of Turkey, whose interest the people in Berlin do not regard from the same point of view as that of Mr. Gladstone and the Armenian Committee."—*Translated for THE LITERARY DIGEST.*

GOLD BOOMS.

HAMILTON SMITH and Professor Schmeisser are of opinion that the Johannesburg gold-mines will yield ore to the value of 325 to 350 million pounds (\$1,625,000,000-\$1,750,000,000). Enormous as this sum appears, it is not enough to satisfy the speculators. Hence two other mining-engineers, Messrs. Hatch and Chalmers, have been engaged as experts, and their verdict is that the Rand contains gold to the value of \$3,500,000,000, to be raised at a clear profit of \$1,000,000,000. But now comes the London *Economist* and advises the banks that are furnishing the cash for the gold boom to take lessons in arithmetic. That paper argues as follows:

"By the middle of June last, 140 million sterling (\$700,000,000) had been invested in Rand shares.* Messrs. Hatch and Chalmers say the mines will furnish \$100,000,000 clear profit for the next fifty years. Now, at an interest of 5 per cent. \$1,875,000,000 is necessary to satisfy the shareholders, or 75 per cent. more than the highest computed profit. If we take a more optimistic view, and reckon that the mines will be exhausted in twenty-five years, we still need \$875,000,000 for interest (at 5 per cent.) leaving only \$100,000,000 to pay back invested capital. Reckon how you will, the Rand mines are absurdly over-capitalized."

Money, London, carrying on a relentless war against "bucket-shops," contains in nearly every one of its numbers some notice intended to warn the public, not only against wild speculation in general, but against unreliable persons in particular. *Money* has been so careful in sifting its evidence that no libel case has yet been the outcome of its crusade. Here is a sample:

"Repeated calls on Messrs. John H. Mills & Co., of 31 and 32 King William Street, have, *The Financial News* tells us, been

* Since then many more millions have been placed in the hands of speculators.—ED. THE LITERARY DIGEST.

without effect. We ourselves have fared no better. It is impossible to meet these financiers. Nor are Messrs. R. Thornton & Co., of 38 Cheapside, any more accessible. You go in through the shop, but there is no one to talk 'shop' when you get there. Mr. Thornton and the Co. are always, it is said, 'on the market.' The office is merely an address and nothing more. They are old firms masquerading under a new name. Readers of *Money* must have nothing to do with these hardened dealers in aliases. They stay away from their offices to avoid recognition and exposure."

Are we to follow Europe's example in creating a gold boom? The *Handels-Zeitung*, New York, points out that there is every indication of active speculation in American mining shares. But that paper warns promoters that the American public can not be easily gulled. It says:

"American speculators ask themselves why the wealth of the United States in auriferous ores should not be made use of in creating a mining boom. As a matter of fact the condition of the gold-producing regions warrant such a boom, especially as, since the silver panic, greater attention is given to the discovery of the yellow metal. Speculation is, of course, the mainspring of this renewed interest in gold-mining, but that is also the case with the South African mines. That the latter produced during the past year gold to the value of \$40,000,000 has impressed the public much less than the fascinating successes of individual speculators, especially the ex-clown Barnato. The owners of Western mines, then, are hard at work trying to obtain Eastern capital, and not without some success, altho the Leadville, California, and Cripple Creek shares do not yet occupy the place which Kafirs hold in London. The Western press does its best to foster the boom. The *Denver Republican* shows that Cripple Creek can well be compared with Johannesburg. Johannesburg ore is worth \$12 per ton only on an average; the best is not worth more than \$25. Cripple Creek ore is worth \$65, and costs much less to produce. The Leadville district is equally good. There is thus good reason for a boom, but it must not be made purely speculative. In other words, if gold-mining is to become a popular investment, the public must be certain that it is worthy of its confidence."—Translated for THE LITERARY DIGEST.

NIHILISM AND "FAKE" PLOTS.

IN Russia official terrorism is at its height just now. The rumor that the Nihilists intend to make an attempt upon the Czar's life during his approaching coronation anniversary has made the police all-powerful, and their secret agents watch every individual. The correspondent of the *Frankfurter Zeitung*, Frankfurt, says that any one can rid himself of a personal enemy in Russia by denouncing him as a Nihilist. The jails are overcrowded, and many suspects are sent to Siberia "to await trial." In some cases the arrested persons are liberated as soon as their innocence is proved, but it takes some time before the prisoners can return from Siberia, and they generally suffer in health. Many men who never dreamed of rebellion are driven into the ranks of the Nihilists by the wrongs they suffered during unjust imprisonment. Thus the number of disaffected persons is ever on the increase. Unfortunately the Czar can not trust his officials to give an unbiased account of supposed plots. It is even said that the police often invent plots, as in the following case, which is related by the *Danziger Zeitung*, Danzig:

"Berdjajeff, the chief of the political police in Moscow, who arrested these persons, had discovered a terrible plot against the life of the Czar—a plot nearly ripe for execution when the Moscow official discovered it. The Czar was much disturbed, and commanded Berdjajeff to appear before him in person. The official came, and, during an hour's audience, described the plot in its most minute detail. The result of the audience was very pleasant to Berdjajeff. He received the Vladimir decoration and 10,000 rubles. A detective agent of the Moscow police came to St. Petersburg and asked for an audience with General Tcherwin. The General was highly astonished that such an unimportant person should seek to meet him, and at first refused to grant the man's request. At last, however, he began to think that

there must be some reason for the man's conduct, and received him. The detective revealed the truth about the supposed plot against the Czar. The whole story as told by Berdjajeff was a lie! The chief of the Moscow police simply wanted to rise quickly in his profession. He had hired the five persons supposed to be implicated in the plot, and had promised them that they would be speedily released. General Tcherwin immediately reported the matter to the Czar, who ordered an investigation which is still in progress."—Translated for THE LITERARY DIGEST.

RUSSIA AND ENGLAND.

THE alarm and indignation with which the British press received the report of the Russo-Chinese treaty whereby valuable concessions are granted to Russia are doubtless still fresh in the public mind. The response of the Russian press to this outburst is interesting. That semi-official organ, the Moscow *Viedomosti*, speaks as follows:

"We do not know whether such a treaty has been concluded, altho we hope it has, but we may quiet the English press while at the same time disabusing it of the notion that Germany and France would be displeased with the alleged treaty.

"The English have really nothing to fear. If the treaty has been concluded, it is not at all directed against England. The building of a Russian railway in Manchuria does not in the least threaten English interests, and would simply facilitate our own commerce with China. The opening of Port Arthur to our war-vessels would of course give us a great advantage, but we fail to see how English-Chinese commerce can possibly be injured thereby, provided, as we hope, England does not harbor aggressive intentions which might be thwarted by our Pacific fleet. In time of peace, then, we see no danger to England. As for the situation in times of war, Russia would simply be in a position to defend that which is already hers. Surely we have the right to provide for our safety, and why these exclamations of astonishment at our efforts in that direction?

"As regards the anticipated protest of Germany and France against the treaty, no such protest, we venture to assert, will be forthcoming. France is too closely related to us diplomatically to obstruct us in a matter of which she was doubtless fully informed at the proper time, especially since her own interests are



FIRST ROGUE (JOHN BULL): "We ought to fish out that treasure and keep it."

SECOND ROGUE (MACARONI): "Yes—if the police were not watching us."
—La Silhouette.

attacked by the unjustifiable occupation of Egypt by the English. Germany has an opportunity similar to ours to improve her position in the Pacific Ocean, and is concerned rather with the question of putting an end to British supremacy in the Far East. Neither country will interfere to deprive Russia of the benefits the alleged treaty would confer.

"Of course England, prompted by a narrow egoism, may protest, altho from wish to action is a long way. But we have no occasion to trouble ourselves about her protest. It is not enough to object; it is necessary to support one's objection, which England, in her present isolated condition, is wholly incapable of doing. It would be rather dangerous for her to take any practical step, and if such a senseless course were decided upon, she would be the first to repent, as all the disadvantages of the inevitable complications would fall chiefly on her."

Novosti, the leading Liberal organ in St. Petersburg, adopts a different tone. Being a great admirer of English institutions, it remonstrates instead of threatening or scoffing. It says:

"The English press has been presenting a spectacle to the world which is totally unworthy of it as the organ of public opinion in the most enlightened country. . . .

"We are threatened with war, indeed war has been declared as inevitable. Why? Simply because Russia, together with France and Germany has been protecting in the Far East the interests of Europe in general. Any attempt on our part to improve our marine commercial conditions is instantly construed as a *casus belli*. Where, pray, is the justice of it, where the common sense? A serious quarrel with England is not to be thought of, of course, in Russian diplomacy. Such an event would be a great misfortune, and must be averted. But there are limits to the most yielding and patient attitude, and English politicians and journalists should bear this in mind.

"If England considers herself a great civilized power, she must prove it by her acts. Her present foreign policy is the reverse of civilized."

COST OF WAR.

THE possibility of a general war in Europe naturally leads many people to count the cost of such a war. At the least computation it will be enormous, for the troops likely to be mobilized will be more numerous than any army of modern days, and even in excess of the enormous armaments with which the Persian kings were credited by their Greek adversaries. The *Militär Wochenblatt*, Berlin, furnishes the following statistics:

"A French soldier will cost during war-time 90 cents, a German soldier 75 cents, an Italian soldier 95 cents. France will mobilize 2,200,000 men, hence her expenses will be nearly \$2,000,000 per day. Germany will put 2,365,000 into the field, at an approximate cost of \$1,900,000. The Italian army of 1,590,000 men will cost \$1,220,000 per day. Hence the total cost of these three armies would reach the enormous sum of \$512,000,000 during the first 100 days. If the French and Italian militia are called out during the next 100 days, a war of 200 days (about as long as the Franco-German War) would cost over \$1,200,000,000. The lowest figures have been taken in the above, and the expenses incurred for horses, arms, ammunition, ambulance, and the cost of the navies are not included. Hence we may well believe the powers if they declare that they do not intend to rush into war."

The loss of life is likely to be smaller in future wars than in the past, if the experience of former struggles goes for anything. But individual regiments and battalions will suffer more. Curiously enough, there is much pessimism in French military circles. The *Avenir Militaire*, Paris, contains many articles warning against a war. Capatin Gilbert's article in the *Nouvelle Revue*, in which he warns his countrymen against the initiative, is indorsed by the military periodical. Colonel Patry declares in the *Revue Bleue* that the money spent during the last maneuvers was wasted. He says:

"Every war is divided into four phases: mobilization, preliminary marches, marching against the enemy, and the battles. During maneuvers only the last two phases are practised. Now,

on a march against the enemy an army corps needs a wagon-train of 5 kilometers in length, carrying the ammunition. Next follow provisions for two days and baggage, forming another train of 5 kilometers. Then the artillery and provisions for four days, forming a train of 7 kilometers. All these things are absolutely necessary, else the army corps can neither be fed nor fight. Only one road can be allowed to each army corps in actual warfare. It is, indeed, very likely that two army corps will have to advance over the same road. But during the late maneuvers each army corps was given two parallel roads. Under these circumstances the army can not meet the enemy in sufficient strength at the onset. Those, for whose benefit these maneuvers were made can not have learned anything by them. As for the sham battles, they were so unreal that they do not even deserve the name of tactical exercises."

The *Avenir Militaire* does not refute this sharp criticism. "French generals are like stage heroes, anxious for the applause of the public," says that paper. In another place this paper speaks of the comparative value of civilized and semi-barbarous troops in actual warfare, and comes to the conclusion that Europeans are unable to compete with Asiatics in battle. The writer says:

"Turkey is as little a *quantité négligeable* to-day as Japan. We hear a great deal of the progress France is supposed to have made in military affairs during the last twenty-five years. But this progress is nothing compared with the advance made by Turkey and Japan during the last fifteen years. And the Madagascar expedition has proved that our 'native contingents' are far superior to our European troops. It is not pleasant to be forced to acknowledge this, but it is a fact which must be reckoned with. The soldier of the future, the warrior whose arms and legs will henceforth decide the fate of empires, is no longer the European soldier, but his African and Asiatic competitor, full of strength, endurance, and sobriety. There is food for reflection in the fact that those nations have learned the European systems of training without losing their own individual warlike traits."

The *Kölnische Zeitung*, Cologne, thinks it necessary to comfort its French contemporary. This paper informs the *Avenir Militaire* that the Germans have a much better opinion of French troops. It says:

"But if our French contemporary thinks future battles will be won by 'arms and legs,' it differs materially in opinion from the greatest of French generals, who, indeed declared that battles were won by legs, but who meant that they were won by marches such as he well knew how to arrange. A well-known Prussian general says: 'The strength of an army is in its officers.' We may extend this sentence by saying that an army of the people, well educated and properly trained, has all the factors necessary to insure victory. Rome did not fall until she substituted hireling soldiery for the army formed by her own people. Europe's nations are not yet degenerate, nor is France specially degenerate."—Translated for THE LITERARY DIGEST.

FOREIGN NOTES.

RECENT negotiations between the Governments of Germany and the United States brought to light the fact that we are represented at several German courts by a dead man. Bancroft, the celebrated American historian, was accredited to several German states as United States Minister in 1867. When the German states formed a Union, our Government failed to recall its Minister, and Mr. Bancroft continued to remain our representative in South Germany, the fact of his death having been overlooked.

THE *Novoye Vremya*, St. Petersburg, complains that there are too many Germans in the provinces on Russia's Eastern frontier, and regards their presence as a source of danger in case of war. It is not only that the German element settled there for centuries increases much faster than the Russian element, but there is also a strong immigration from Prussia. The paper advocates laws prohibiting foreigners from purchasing land.

THE Moscow authorities have just finished an investigation regarding the "wines" sold in Russia. Of 116 samples, only 9 contained grape-juice. The rest were wholly made of such things as glycerin, sugar, tannin, and bad spirits. Here and there a homeopathic dose of wine had been added to give the mixture the flavor of the genuine article.

MR. FIELDING, brother of the Earl of Denbigh, recently had himself arrested for riding his bicycle without a lamp. Fined three shillings or three days, he refused to pay the small sum, saying that he wanted to see something of the life in a Scottish prison. He was sent to Aberdeen to "do" his time.

THE fact that the Socialists polled over 15,000 votes in New York and Brooklyn during the late elections has not passed unnoticed in Germany. The *Tages-Zeitung* remarks that it is not so very long ago when the German Socialists did not show as large a vote in Berlin.

MISCELLANEOUS.

THE "MAGNIFICENCE" OF AMERICAN WEALTH.

IT is interesting to note what the English papers have to say about the display at the Marlborough-Vanderbilt wedding. Under the heading of "Magnificence," *The Spectator* confesses to an interest in the details of that event. Disbelieving in equality, even as an ideal, it interests *The Spectator* to see the way in which "the new nobility, the men who are coming everywhere to the surface with more than the usual means of an aristocracy, with all its pretensions, and with much of its ancient hold on the popular imagination, betray the ancient taste for visible magnificence." That paper finds it "most curious" to observe "the new American method" of display. We quote as follows:

"The American billionaire is armored in friends and dependents; but he does not, like the Roman noble, delight in troops of 'clients,' or, like the aristocracy of the Middle Ages, exult in regiments of armed followers, or, like the aristocrats of Europe, seclude himself in an ancient park, with a house which will hold an army of servants, and horses that might mount a troop of cavalry. It is rather the luxury of the Jew which he affects—a city house filled with rich things, costly furniture, collections of bric-a-brac, heaps of things in gold and silver and embroidery. He pours out money on festal occasions as from a purse of Fortunatus; he makes feasts as of the Great King Belshazzar; he clothes his womankind in glorious raiment and jewels that Empresses might envy. There is magnificence of a kind in it all; but it is the Oriental magnificence, and there runs through it all, as Paul Bourget has observed before us, the Oriental note of excess, which vulgarizes everything. We have not the smallest objection to jewels, which in themselves are as beautiful as flowers, and which represent wealth as innocently as bank-notes or bonds could do, but we observe in Miss Vanderbilt's wedding trousseau on her marriage with the Duke of Marlborough, that the prevailing desire is for quantity, value, splendor, rather than for anything which it requires intelligence of any high order to produce. Her bouquet, sent over from Blenheim, is five feet in diameter, its size being carefully registered, tho it was of course split up on the wedding day, and it is composed mainly of orchids, which are the works of man rather than of Nature, symbolize nothing except cost, and have for essential quality 'splendiferousness' alone. Her brooch is a ruby of twenty carats, a stone too big for beauty—no stone, if it is to have concentrated brightness, should exceed six carats—the ruby is surrounded with diamonds, the diamonds are surrounded with pearls 'a trifle larger than the diamonds,' and the whole is bound together with a fringe of gold, and must look like an imitation jewel worn by some actress on the stage, and intended, not to beautify the wearer, but to amaze the audience. Her necklace consists of a rope of graduated pearls of extra size, a yard long, which belonged to Catherine II. of Russia, and must have looked far too big even for the very opulent charms of that ponderous person. One girdle is of gold set with rubies and four inches wide, a girdle which must be fatal to any figure in the world; and another girdle calls attention to itself, and not its wearer, by being studded at intervals with flashing diamonds. All that is rather disheartening. Be it understood we are not objecting just now to the expense, tho £25,000 spent on the floral decorations of a church for a single day suggests reckless extravagance, nor are we arguing, with Judas, that the whole might have been sold and given to the poor. There is no earthly reason why Mr. Vanderbilt should not invest his spare wealth in buckets of diamonds and rubies, as the Shah of Persia does, if he thinks that form of investment convenient or profitable, and if he likes to shower jewels on his daughter, or the Duke likes to cover his bride with them, we sympathize with the emotion, and only prefer other methods for its display. We want to see the new millionaires use their wealth, or exhibit their wealth if it pleases them to exhibit it, without this defect of excess—with the restraint, in fact, which is essential to true magnificence. They are making the mistake which was made at the coronation of the late Emperor of Russia, and without his excuse—namely, that he, as

Lord of Northern Asia, wanted to show to millions of Asiatics, in a way they would understand, that he could be more splendid than even the ideal in their minds. At the coronation of a Czar, the single splendor present should have been the glitter of an army ready equipped for battle; at the wedding of the heiress of millions, every jewel should have been valueless, except as a miracle of thoughtful art. We do not exclude waste if waste was wished for, and the bouquet might have been twelve inches across, composed of flowers brought at once from Florida and Alaska, the necklace have been made of pearls of a hitherto unknown tint, the girdle have been a work such as Benvenuto Cellini would not have disdained. It is not the cost, which is a mere matter of comparison, but the importance attached to size, which is so Oriental and barbaric."

FREE-LOVE AND MARRIAGE.

ENGLAND is at present the scene of a family trouble which, in view of the spread of Socialistic teaching, creates international interest. Briefly told, the case is as follows:

Miss Edith Lanchester is the daughter of a prosperous architect of good social standing. She is twenty-four years old, and well educated, her father having provided her with the means to become a matriculated student at London University. She also distinguished herself in botany and zoology at the Birbeck Institute. For the last five or six years she has been interested in Socialism, and is now an active member of the Social Democratic Federation. She has an independent income of \$300 a year, to which she added by working as a teacher or clerk. For the last two years she has been on terms of intimate acquaintance with a Socialist named John Sullivan, who is described as much inferior to Miss Lanchester in point of education, in breeding, and in the standing of his relations. They were supposed to be engaged, and Miss Lanchester's father offered no objection to their marriage. But Miss Lanchester, having adopted the anti-marriage principles proclaimed by the Socialists and Anarchists, made known her intention to cohabit with Sullivan without the customary legal sanction of a union. Then her relatives interfered, and procured her detention in a lunatic asylum as a monomaniac. According to English law, any physician may commit a lunatic to the care of an asylum, subject to the approval of the lunacy commissioners, who must give their decision within seven days. In Miss Lanchester's case the commissioners failed to discover proofs of insanity, and she was promptly released. A number of important papers demand a revision of the lunacy laws. "We have no desire to be certified insane," says *The Daily Chronicle*: "It is high time that the whole system of private asylums should come to an end." And *The Pall Mall Gazette* says: "We can not believe that an absolutely rational person is ever decoyed into one of these establishments. But to a highly eccentric man or woman the asylum means prompt, stark, staring madness. The whole system must be revised." *The Spectator* and *The Saturday Review* denounce the detention as an outrage. But the majority of papers throughout Great Britain take a very different view. *The Standard* says:

"The action of the parents may have been injudicious and unfortunate, but they did not fail to comply with the formalities of the Lunacy Law. In any event, Miss Lanchester and her Socialist friends may rest assured that her 'abduction' has been regarded by everybody who has not lost his grip of morality and common sense, not only with equanimity, but with very considerable sympathy. There is no people on the face of the earth more easily stirred to excitement and just resentment than the English by the very suggestion that any person has been sent to, or is being detained in, an asylum unjustly. . . . But the most fervent advocates of the right of the subject to escape improper detention in asylums will not lash themselves into a white heat of anger over Miss Lanchester's brief incarceration, or of enthusiasm over her release. Her extraordinary views as to the marriage relationship might well enough have proved to be the result

of mental aberration, and for her sake, as well as for their own, her friends are to be commended rather than blamed for testing the point by any legal method open to them."

The Birmingham Gazette says:

"It was never supposed that Mr. Lanchester had the right to control his daughter from wrongdoing, seeing that she is over age. All he could do was to test her sanity. And now it is proved that she is sane. Meanwhile the action of Miss Lanchester's father has been the subject of universal approval. It is already under discussion whether a testimonial should not be organized to defray the expenses he has been put to, and express on behalf of the heads of families the public approval of his manly protest against the violation of family honor and public decorum."

A large number of papers lay the blame of Miss Lanchester's action at the door of the writers of "six-shilling dreadfuls" in general, and Mr. Grant Allen's "Woman Who Did" in particular. But *The Leader*, Newcastle, says:

"To do Mr. Grant Allen justice, it must be said that his novel was of a character calculated rather to deter free lovers than to encourage them. The alliance of the hero and heroine of 'The Woman Who Did' had heart-breaking consequences. Many marriages are miserable, no doubt, but there can be few that are more torturing than those arrangements which now and then take the place of marriage, especially if the high contracting parties be persons of intellect and genius."

Mr. Sullivan is handled pretty severely by the press, the general view taken being that the male partner in free love is wanting in generosity. *The Daily Graphic* wonders whether the young lady has a right to sacrifice herself and her family on the altar of principle to ally herself with a man "whose nobility of character is expressed by his willingness to accept such a sacrifice while sacrificing nothing himself." And *The St. James's Gazette* says:

"Without marriage, as perhaps poor Miss Lanchester may discover eventually—as at any rate tens of thousands of women have discovered before—the advantages of a union between the sexes is all on the side of the man. The woman is at the mercy of his caprice, his selfishness, and his sensuality. This is so well understood that to abolish marriage would be to unmake civilization."

Justice, the official organ of the Socialists, says:

"Miss Lanchester may be perfectly right in her contentions in the abstract. So far as that goes we do not differ from her. But we are living in the world as it is, and just as we Socialists can not effectively enter our protest against capitalism by individual anarchistic action or personal revolt, so neither can we usefully determine that each of us shall go his or her own way in business, in pleasure, and particularly in sexual intercourse, regardless of the harm which our behavior may do to others. We ought not to take a serious step of this kind without considering the injury we may do to our own comrades, to our immediate family connections or—which is perhaps most important of all—to the children we may bring into the world. . . . It is noteworthy, also, that those who claim the utmost latitude for woman at large in these matters have so far been very careful that their own children should be duly and legally married."

Turning to the legal aspect of the case, the *London Law Journal* expresses itself as follows:

"No penalty in English civil law attaches to persons entering into concubinage, altho in many States of the American Union fornication is a criminal offense, and the ecclesiastical law of England has censures and sentences for persons contravening the teaching of the Anglican Church as to matters sexual. . . . A husband would not be entitled to detain a wife who was bent on elopement with her lover, altho severe handling of the lover would, no doubt, be mercifully considered by judge and jury. And it is difficult to see how in the case of an emancipated daughter the father or brothers have any larger rights than an aggrieved husband, or that they can do more than horsewhip the person who proposes to destroy her social honor and status,

whether his proposal rests on lust, romance, or theories of social regeneration. But assume that the family takes action and detains the daughter, what is the remedy, apart from questions of sanity? It is not clear how the would-be unwedded husband of Miss Lanchester, or her co-exponents of free marriage, would have any *locus standi* to obtain her release. But in all probability the judges would, where the fact of involuntary detention is beyond dispute, and no question of sanity is involved, feel bound to vindicate the liberty of the subject, even at the expense of the law of domestic relations or paternal authority or prejudice."

The British Medical Journal, as representative of the medical profession, says that "the outside public may derive from this matter the very comfortable assurance that no one can nowadays be detained in an asylum on a false charge of lunacy." Dr. Blandford, who signed the order, publishes an explanation which ends as follows:

"She [Miss Lanchester] seemed quite unable to see that the step she was about to take meant utter ruin. If she had said that she contemplated suicide a certificate might have been signed without question. I considered I was equally justified in signing one when she expressed her determination to commit this social suicide. She is a monomaniac on the subject of marriage, and I believed that her brain had been turned by socialistic meetings and writings, and that she was quite unfit to take care of herself."

The Marquis of Queensbury has offered to give the couple £100 if they will get married "under protest," and Miss Lanchester's father publishes a touching appeal in which he asks that the public, after having interested itself in the case, will also be lenient to his daughter.

No More Racing on the Mississippi.—"The halcyon days of steamboating on the Mississippi have long gone by. Before the railroads had reached out and cobwebbed the country with their iron threads, the great river was the highway of commerce for all the wide valley through which it flows. Then rivalry was fierce, and competing lines strove to have the fastest steamers and to make the quickest time. Under such conditions it happened that races were of frequent occurrence; and that they were exciting, any one who has been an interested passenger will bear witness. As a rule the passengers became as keenly interested in the progress of the racing boats as the officers themselves, and considerable sums of money were sometimes wagered as to the result. Nor did the disasters, involving loss of life and property, which occasionally attended these races, seriously check the dangerous rivalries of competing lines.

"As compared with bygone days, steamboat-racing at present is considered by old steamboat men as exceedingly tame. For the river is under such strict surveillance by the Government officials that such a thing as screwing down the safety-valves in order to increase the head of steam is unheard of."—*Francis M. Fultz*, in *The Illustrated American*.

The World's Transportation.—"It is hard to belittle the United States or their home market when one comes down to the actual figures. The whole of the tonnage on the oceans of the world last year was about 140,000,000 tons, while the tonnage of the railways of the world, carried 100 miles, was about 1,400,000,000 tons. There are 400,000 miles of railroad in the world, of which 180,000 are in the United States. Of the 1,400,000,000 tons carried 100 miles last year on the railways of the world, 800,000,000 were carried in the United States. Take the 600,000,000 tons carried on the railways of the world outside of the United States, and add to it the whole of the sea-going tonnage of the world, viz., 140,000,000 tons, and we still have 6,000,000 tons more carried by the railways of the United States than by those of all other nations combined, with their ships thrown in to help balance the account. As common carriers the people of this country exceed all other nations united, and with a surplus of 6,000,000 tons over. This internal commerce of the United States makes it the most wonderful market on the globe. As buyers, sellers, exporters, and consumers, we far exceed any other seventy million of people known among mankind. What gigantic interests are represented by our railroads, the figures represent. To build those roads a bonded indebtedness of over six billions of dollars has been incurred—a sum almost equal to all the gold and silver known to exist among men."—*The San Francisco News-Letter*:

Not a Patent Medicine.

Nervous Prostration.
Mental Depression.
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Mental Failure.
Freligh's Tonic (A Phosphorized Cerebro-Spinant)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each.

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BUSINESS SITUATION.

The General State of Trade.

The check in general trade which has been conspicuous for the past two weeks still continues. Unseasonably mild weather and rains have intensified this feature, which is more conspicuous South, where the decline in the price of cotton and consequent check to the shipments are held to be partly responsible.

But the demand for staples increases on the appearance of seasonably cold weather, the result being larger orders for woollens, shoes, rubbers and holiday specialties. Lake shipments are active, and cargoes on outgoing steamers at Montreal are heavy, owing to the close of navigation.

Complaints are made in Texas of reduced shipments of cotton, and crop estimates there are again lowered. This is in contrast to later reports of the probable size of the wheat crop, which now place the amount nearly 100,000,000 bushels larger than the crop report last spring.

While Philadelphia textile manufacturers are fairly well employed, they declare it is without material profits. Boston advices are that foreign woolen dress goods are well cleaned up, and the advance on men's heavy weights is sustained. Wool remains quiet, with a fair inquiry, altho

manufacturers are not adding to stock. Uncertainty as to prices of leather checks buying of shoes by retailers, which depresses the manufacturing industry. There is less demand for iron and steel, and prices for standard varieties are lower, about one half of the year's advance having been lost. It will be borne in mind, however, that most of these declines are on sales from stock. A considerable order if placed with makers might have a different effect.

Business failures show another marked increase, numbering 323 throughout the United States, against 279 last week, 295 in the week a year ago, and 358 in the third week of November, 1893. In the corresponding week, 1892, the total was only 185. The bulk of the increase is in the Middle and Western States.

Notwithstanding continued evidence of a moderate reduction in the volume of business in recent weeks, the total value of bank clearings continues of large proportions—\$1,126,000,000—which, while it is 3.7 per cent. less than last week, is fully 10 per cent. larger than in the corresponding week last year, nearly 18 per cent. larger than in the third week of November, 1893, and 2 per cent. more than in the corresponding week of 1892. When contrasted with the like period in 1891, this week's total shows a decline of only 10 per cent.

No less striking than a week ago is the comparatively long list of decreases of prices for staples, among them Bessemer pig iron and steel billets; wheat, corn, oats, pork, lard, and coffee, among food products, and cotton, petroleum, hides, and live cattle and hogs. Practically unchanged quotations are reported for turpentine and rosin, tobacco, leather, lumber and coal.

Exports of wheat from both coasts of the United States and from Montreal this week (wheat flour included as wheat), amount to 2,916,000 bushels, against 3,325,000 bushels last week, 3,312,000 bushels in the week a year ago, 2,764,000 bushels in the week two years ago, 3,465,000 bushels three years ago, and as compared with 4,082,000 in the like week in 1891.—*Bradstreet's*, November 23.

Iron, Steel, and Merchandise.

The iron and steel trade is still dull and prices are receding. *The Iron Age* says that the prices at which Bessemer pig and steel billets were sold last week were below what the cost of production would be with the threatened advances on coke and ore and the present wages to labor. The producers feel that prices must rise, but the consumers are not disposed to anticipate such a turn in the market.

In most lines of merchandise very heavy purchases were made early in the season, when things were active and prices were going up. These supplies have not been entirely disposed of, and their holders are waiting to see if things will not come their way before they order more. Had prices continued advancing the middlemen might have continued buying until they were seriously overloaded with stocks. That a check should have come now instead of later is not an unmixed evil. Consumption is apparently going on at a good rate, as stocks are depleted they will have to be renewed and a demand temporarily checked will expand again.—*The Journal of Commerce*, November 25.

BE FAT NO MORE!

DR. EDISON'S OBESITY PILLS, FRUIT SALT, REDUCING COMPOUND AND BANDS, TAKE OFF FAT FAST.

A CURE THAT CURES AND CURES FOR LIFE.

(From the St. Louis Republic.)

The popularity of Dr. Edison's Pills, Salt, Reducing Compound, and Bands for fat people has for its basis the excellence of these remedies, which reduce fat people safely rapidly, and permanently. A prominent physician pronounces this "a sure cure that cures, and cures for life."



Elizabeth O'Fallon Hard, a member of one of Chicago's leading families, whose portrait is above, writes: "In four weeks Dr. Edison's Obesity Pills, Salt, and Band reduced me 21 pounds and made my fat face and neck shapely."

Mrs. Susan Wilson Hinkle writes thus from her Walnut Hills residence, Cincinnati: "I have taken Dr. Edison's Obesity Pills and Salt since the first week in September. My flesh has been reduced 33 pounds, and, as I was too fat on my hips, abdomen, and bust, my form has been greatly improved; but, better still, my health is more robust than it has been in six years. I recommend this treatment to all too fat women."

Sara Sigourney Tyler, writing from the up-town headquarters of the New York Women's Moral Improvement Society, says:—"The six members of the society, including myself, who have been taking Dr. Edison's Obesity Pills and Salt, can all report a rapid reduction of fat, averaging about one pound a day. My own reduction in thirty-eight days is 37 pounds."

Dr. Edison's Obesity and Supporting Bands should be used by fleshy men and women; his Supporting Band by all women in a weak condition. Measure as per figures.



Col. Henry Hulbert, writing from the Boston Club, says: "Dr. Edison's Obesity Band reduced my abdominal measurement 12 inches in four weeks."

No "tonics," "nervines," "sarsaparillas" or other medicines required when these remedies are used, for Dr. Edison's Pills and Salt will reduce your fat and cure your chronic diseases at the same time. Obesity Fruit Salt, \$1 a bottle; Obesity Pills, \$1.50 a bottle; Obesity Bands, \$2.50 and up.

Dr. Edison's OBESITY REDUCING COMPOUND.

A vegetable compound, potent yet harmless. "Most powerful single obesity remedy known to medical science. May be taken by any one in any condition, no matter how employed, without inconvenience or loss of time. It takes off a pound of fat a day, and is used and prescribed by physicians. May be taken alone or in connection with Dr. Edison's Obesity Pills and Fruit Salt or both."—Dr. Robert Lee Shady.

Rev. Charles W. Matson, Brooklyn, N.Y., writes: "I have, in two months, been reduced 47 pounds by Dr. Edison's Obesity Reducing Compound."

PRICE OF COMPOUND.—Two months' treatment \$10, prepaid to any point in the U. S. Send for "How to Cure Obesity." Mailed free.

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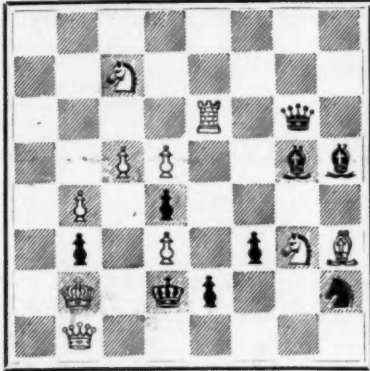
CHESS.

Problem 100.

BY J. A. CARSON.

Black—Nine Pieces.

K on Q 7; Q on K Kt 3; Bs on K Kt 4 and K R 4;
Kt on K R 7; Ps on K 7, Q 5, K B 6, Q Kt 6.



White—Ten Pieces.

K on Q Kt 2; Q on Q Kt sq; B on K R 3; Kts on
K Kt 3 and Q B 7; R on K 6; Ps on Q 3 and 5, Q B 5,
Q Kt 4.

White mates in four moves.

The following note from E. A. Benjamin, of Menomia, Wis., to the *Minneapolis Journal* gives special interest to this problem. "Chess-Editor, *Journal*: Seven or eight years ago there appeared in the *New York Clipper* a gem of the first water, a four-move problem by J. A. Carson. The solvers—an able body—all gave the problem up—all who tackled it, I don't know how many there were. On seeing this item in the next edition, I looked at and solved it in a little over an hour. As I was then just beginning to solve, I felt rather elated over my success and the compliment the *Clipper* gave me. If you would like to furnish your solvers with a rare treat, with something that has probably never been excelled in its class, I enclose it."

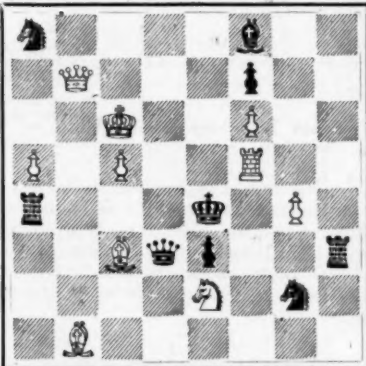
Problem 101.

ONE OF THE BEST—A PRIZE-WINNER.

By S. M. Joseph.

Black—Nine Pieces.

K on K 5; Q on Q 6; B on K B sq; Kts on K Kt 7
and Q R sq; Rs on K R 6 and Q R 5; Ps on K 6 and
K B 2.



White—Ten Pieces.

K on Q B 6; Q on Q Kt 7; Bs on Q B 3 and Q Kt sq;
Kt on K 2; R on K B 5; Ps on K B 6, K Kt 4, Q B 5,
and Q R 5.

White mates in two moves.

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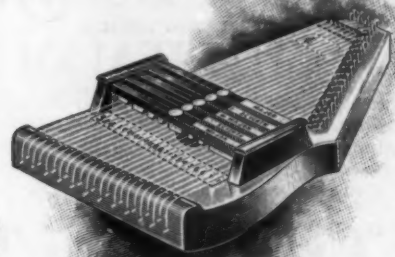
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Solution of Problems.

Nelson Hold, Dannebrog, Neb., and H. N. Clark, Adrian, Mich., send correct solution of No. 95. There are two problems numbered 97. In sending solution, indicate first and second. No. 96 is not solvable as given. The errors in the Chess of November 9 are due to the loss of corrected proofs. The Editor is not in possession of the correct diagram of No. 96, and is not certain as to what the right position is. He might guess at this; but he prefers to withdraw the problem. In No. 97, the Pawns should be on the Queen's side.

The two problems we publish in this issue are correct, sound, and very instructive.

Pillsbury Against the "Crowd."

H. N. Pillsbury made his last public appearance before departing for St. Petersburg in playing almost every one of the great throng at the Brooklyn Chess-Club rooms. He played fourteen games simultaneously, his opponents numbering over forty. At each board there were from two to five players consulting. Besides, there were about a

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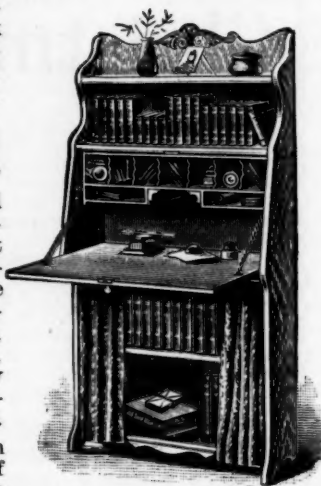
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dozen experts who went from board to board and by invitation made suggestions to the allies. The rule of touch and move was also departed from so far as the consulting players were concerned, and they were allowed to move the pieces about in studying their moves. Notwithstanding the odds against him, the single player won 4, lost 4, and drew 6. Among the winners was the phenomenal boy-genius, Napier.

From the Hastings Tourney.

TWO DRAWN BATTLES.

Scotch Gambit.

MIESES. White.	LASKER. Black.	MIESES. White.	LASKER. Black.
1 P-K4	P-K4	29 Q-B3	Q-Q2
2 K-KB3	Kt-QB3	30 P-KR4	P-QB5
3 P-Q4	PxP	31 PxP	RxP
4 KtxP	Kt-KB3	32 Q-R8ch	R-Bsq
5 KtxKt	KtPxKt	33 R-K7	RxQ
6 P-K5	Q-K2	34 RxQ	P-KR3
7 Q-K2	Kt-Ktsq	35 Kt-K6	B-K4
8 P-KKt3	P-KKt3	36 P-KB4	R-Ksq
9 B-Kt2	B-KKt2	37 R-Q8	RxR
10 Castles	R-Ktsq	38 KtxR	B-B2
11 R-Ksq	Kt-R3	39 Kt-B6	B-Kt3
12 Kt-Q2	Castles	40 K-B3	K-Kt2
13 Kt-B3	P-B3	41 K-K2	P-Kt4
14 BxKt	BxB	42 P-R5	PxP
15 Q-B4ch	K-Rsq	43 PxP	K-B3
16 P-QKt3	B-NKt2	44 K-Q3	B-B2
17 P-K6	P-Q4	45 KtxRP	BxB
18 QxBP	R-Qsq	46 P-R4	B-B2
19 QR-Qsq	R-Kt3	47 Kt-B6	K-Kt4
20 Q-R4	P-QB4	48 KtxP	KxP
21 Q-KR4	RxKP	49 KtxP	K-Kt4
22 B-R3	R-K7	50 K-K4	P-R4
23 BxB	RxB	51 Kt-Kt7	P-R5
24 K-Kt2	P-Q5	52 K-B3	B-Kt3
25 Q-B4	P-KB4	53 P-B4	K-B3
26 RxR	QxR	54 Kt-K8ch	K-K2
27 R-Ksq	Q-R3	55 Kt-Kt7	K-B3
28 Kt-Kt5	Q-B3ch	56 Kt-R5ch	K-K4

RUY LOPEZ.

P-Q4 Opening.

GUNSBURG. White.	TARRASCH. Black.	GUNSBURG. White.	TARRASCH. Black.
1 P-Q4	P-Q4	26 K-Kt2	Kt-B4
2 Kt-KB3	P-K3	27 Kt-Q4	Q-B3
3 P-K3	B-Q3	28 K-R-Ksq	KtxKt
4 P-B4	P-QB3	29 BxKt	Q-B4
5 Kt-B3	P-KB4	30 QxQ	BxQ
6 P-B5	B-B2	31 R-K7	R(B4)-B2
7 P-QKt4	Kt-Q2	32 QR-Ksq	B-Qsq
8 B-Kt2	B-K2	33 R(K7)-K6	B-B3
9 B-Q3	Kt-R3	34 BxB	RxB
10 Q-Kt3	P-K4	35 R-K7	R(B3)-B2
11 PxP	KtxP	36 P-R3	P-KKt3
12 KtxKt	BxKt	37 R(K)-K2	K-Kt2
13 Kt-K2	B-B2	38 K-B3	R-QRsq
14 B-Q4	Castles	39 R-K8	RxR
15 P-KR3	P-B5	40 RxR	R-Q2
16 PxP	RxP	41 K-K3	K-B2
17 Castles	R-B2	42 R-QR8	P-QR3
18 QR-Ksq	Q-R5	43 K-Q3	R-K2
19 P-B4	B-B4	44 R-QKt8	K-B3
20 BxB	KtxB	45 R-B8ch	R-B2
21 B-B2	Q-R3	46 RxR	KxR
22 Q-KB3	QR-KBsq	47 P-Kt4	K-K2
23 R-Qsq	Kt-K5	48 K-K3	K-Q2
24 Q-Kt4	Kt-Kt3		Drawn.
25 P-Kt3	Kt-K2		

How Kemeny Beat Pillsbury.

(NOTES BY REICHELM.)

"Mr. Horatio Nelson Pillsbury, the victor of the Hastings tournament, made a brilliant three-days' visit to the Franklin-Chess Club. In well sustained games against Messrs. Voigt and Stuart the visitor won, but Mr. Emil Kemeny turned on the Chess-child of destiny in the following well-arranged Evans Gambit:

KEMENY. White.	PILLSBURY. Black.
1 P-K4	P-K4
2 K-Kt-B3	Q-Kt-B3
3 B-B4	B-B4
4 P-QKt4	BxKtP
5 P-B3	B-Q3

"This move, the favorite stroke of the great Kieseritzky, is also a tad of Pillsbury's.

6 P-Q4	K Kt-B3
7 Castles	Castles
8 Kt-Q2	

"The ordinary player would have proceeded to

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unload his thunder with Kt-Kt 5, but Mr. Kemeny continues with the finer and more delicate Lasker treatment of development. When your adversary puts pieces in theoretically bad position do not drive them to better places.

8 Q-K 2
Kt-K sq
P-B 3

"Admirably handled. Mr. Pillsbury is in a quandary. The Knight must enter his game.

12 Kt-Q 5
"A Steinitz dream of defensive development.

13 B-K 3
14 Kt-Q 2
15 P-K B 4
16 P-B 5
17 P-K R 4

"The right move to clinch the win.

18 Q-Kt 4
19 Q x P
20 K-B 2
21 R-R sq
22 R-R 3
23 Doubles Rooks
24 B-K 2
25 B-R 5
26 B x Kt
27 Q x P ch

"A pretty finale.

28 R x R
29 P x B
30 R-R 8 ch
31 R-Q R 7 ch
32 B-R 6
33 R x Q ch

"Curiously enough overlooking R-B 8 mate.

34 R-Kt 7 ch
35 Kt-K 4

and forces mate."

One of the "experts" who sized up the great masters says: "The great position players are Lasker, Steinitz, and Lipschuetz. The great combination players are Tschigorin, Pillsbury, and Blackburne. Dr. Tarrasch is a cross between the two."

That Tarrasch Couplet.

Dr. Tarrasch, in his reflections on the Hastings Tourney (*General Anzeiger*, Frankfurt), says that when von Bardeleben "became conscious of having a losing position, he followed the advice given in a well-known humorous Chess-couplet:

"Liegt Deine Partie aber ganz darnieder,
Dan geh' mal 'raus und komm' nicht wieder."

The New Orleans *Times-Democrat* tells us that its German translator got along all right with the article at large, until he ran against these lines. After an "agonizing half-hour," he evolved this "classic couplet:"

"Whenever your game is bad and sore,
Then sneak out, and return no more."

The Chess-Editor, however, was not satisfied that the translator had caught the spirit of the German *Schachgedicht*, and he submitted the original to a number of Chessists who were acquainted with the German language. Some of the renditions are, if not literal, very much to the point.

"One facetious . . . a prize-winner of 1889, writes:

"Lo, when your game is hopelessly bust,
Then is the time to get up and dust."

"An eminent professor, who evidently views the couplet classically and psychologically, gives the following translation:

"When on thy forces grim defeat descends,
Rise gently up, and flee from all thy friends."

"A prominent lawyer, whose character at the

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"When you see your game lost, kick over the table, Slip the stakes in your purse, and make off, if you're able."

"A member of the Judiciary sent this:

"If gone your game, rise up and say, There's no time-limit; in a year I'll play."

"From one of the most ancient (and irascible) of our local players:

"If your chess-foe wins, just smash his eye, Kick over the board, and off you fly."

Current Events.

Monday, November 18.

The Attorney-General of New York grants an application for the right to bring an action against the Tobacco Trust under the anti-trust law. . . . Iron-workers go out on a strike in New York, and many sympathetic strikes are feared. . . . W. A. Shoemaker, senior counsel for Holmes, the murderer, is held for subornation of perjury in aid of his client.

The Sultan is reported to be very ill and "alarmed almost to the verge of insanity." . . . Armenians are slaughtered in Asia Minor. . . . Forty-five thousand Arabs defeat Turkish troops. . . . A revolutionary outbreak is suppressed in Venezuela. . . . The report of the treachery of Maceo and Gomez to Cuba is not credited.

Tuesday, November 19.

The President appoints John L. Peak, of Kansas City, Mo., Minister to Switzerland. . . . Secretary Carlisle speaks at the annual dinner of the New York Chamber of Commerce; he advocates the retirement of greenbacks. . . . Wild speculation in Colorado mining stocks is caused by new gold discoveries. . . . Four boys wreck a train on the New York Central, near Rome, killing two persons and injuring ten. . . . \$2,750,000 in gold are withdrawn for export.

Lord Salisbury reads a speech from the Sultan at a public meeting, in which the latter pledges himself to carry out the Armenian reforms. . . . Rustem Pasha, the Turkish Ambassador to Great Britain, dies in London.

Wednesday, November 20.

Secretary Herbert orders the *Minneapolis* to sail for Turkish waters without delay. . . . Over a thousand Indiana Republicans meet at Indianapolis and indorse the candidacy of General Harrison for the Presidency. . . . The Board of Arbitration is trying to settle the housemiths' strike in New York.

The Turkish Government is said to be taking steps to protect life and property. . . . Three Austrian warships are ordered to proceed to Constantinople. . . . Cuban insurgents are reported to have ordered the destruction of sugar plantations found in operation. . . . Jabez Balfour and his associates are convicted of fraud in London for their management of the Land Allotment Company.

Thursday, November 21.

A mass-meeting is held in New York to protest against the Armenian situation; similar mass-meetings are being organized in other cities. . . . A negro is lynched by a mob in East Tennessee.

Minister Terrell obtains an escort for American missionaries from Karput, and advises others to leave their stations for a time, to avert further trouble. . . . Lord Dunraven, speaking at Cardiff, repeats his charges against the *Defender*. . . . The outlook is said to have improved somewhat in Turkey.

Friday, November 22.

Several millions are withdrawn from the Treasury for export; officials are said to be uneasy. . . . Eugene V. Debs is released from Woodstock jail, and is enthusiastically received by workmen in Chicago. . . . Arbitration is declined by the employees in the New York housemiths' strike. . . . A fire-proof building is burned in Chicago, and several firemen lose their lives.

A massacre of the inhabitants of twenty vil-

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lages in the Aleppo district is reported from Constantinople. . . . American missionaries are believed to be in peril, in spite of the Porte's efforts to protect them. . . . 30,000 additional troops embark from Spain for Cuba.

Saturday, November 23.

The Treasury Department orders the acceptance of light-weight gold coins at their actual value and payment of express charges both ways. . . . Football games are played between many college teams; Yale defeats Princeton by 20 to 10; Pennsylvania defeats Harvard, 16 to 12.

Turkey officially claims that order is being rapidly restored in Asia Minor. . . . A Chinese army is routed by rebels in Kan-Lao. . . . Twelve thousand troops embark for Cuba from Spain.

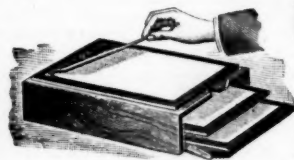
Sunday, November 24.

Postmaster-General Wilson recommends the extension of the civil service to high executive officers in the department.

Minister Terrell tells the Porte that the United States will demand the punishment of the Governor of Hadjim, if any missionaries are harmed.

Foreign consuls at Erzerum deny the Porte's version of the situation. . . . The Pope's condition is becoming serious. . . . Dumas, the French author, is reported as being in a dying condition. . . . Spaniards in Cuba are accused of putting prisoners to death.

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